he American (Jurchman.

REV. THOMAS SMITH,]

"Evangelie Truth and Apostolic Order."

PROPRIETOR NO. 3.

VOL. V.

CHICAGO, THURSDAY, APRIL 19, 1866.

Miscellaneous

orine.

The Old Cha	int of Easter and Sp
Plazette certi,	Barite praises, O rity!
Butters other	Belt breathe thom, O alr, Below and an high
Owedest orbit ! Praparet stree	And everywhere! The black teorp of stores
Turka procellud Sebuit almes	Ban yielded to calm ; Tufted bloscoms are peopling

ake ye, 0 doring to the thousand here to

Clap, clap your hands, mounts Ye valleys, resound! Lasp, leap for joy, fountains! Ye bills, calch the sound! All though! He Breth! He Bret, as He sald;— The Lord has arisen, Unburned, from the dead,

Remarkable Escapes of Eminent Men.

An English journal sumerate some examples under the hand with the sumerate some examples under this providence:

Some years ago a your man, holding a each confusion providence in the East India Company's nervoe, twice attempted to deprive himself of life, are the sumerate of the sumera out any difficulty. Satisfied thus that the weapon had been duly primed and loaded, this young man sprang up exclaiming, "I must be reserved for something great," and from that moment gave up the idea of suicide, which, for some time previous had been uppermost in his thoughts. That young man afterwards became Lord Cirve. Two harbers were on one occasion walling together, the properties where the contract of th whose had been supermost in his thoughts. That young man shrewals become Lord Circ. Two brothers were on one occasion washing together, you had been seen to see the continuous and the continuous con

St. Halsun; one of them, peculiarly helplens, was fast mecanising. He was saved, to live as Arthur Well-saley, Duko of Wellington. The life of John Newton is but the history of a section of John Newton is but the history of a section of angest to accompany some firinged on board a mane-few. He arrived too hist to go; the boat make the life of the life

Profane Swearing.

Profine Swarting.
The statistics of the need seem is smally very gradual, and the reogens of its desline in often marked with great accuracy by the conduct. Every one knows that conscience is one of the terms have a small profit of the human heart, and that she will never yield up her sutherity till she has statistical a severe struggle. These is nothing perture, in which struggle, and the state of the state of the struggle and the state of th terrance. Everage in early resoluted to revvers to reverse the authority of God, come
through a post in resonance or perhaps the
through a post in resonance or perhaps the
through a post of the post of the come of the
affection, rise up before fair; or, it is may be that
the image of a departed parent, who had trained
affection, rise up had soled up, human is to kery
displaced. He resolves that the dreadful privileged of hading the name of God in vain, has been
a furtful in remove and agony. But prescultury, and in sects according to the contrained of the contraction of the contraction of the contraction of the concultury and in sects successive instance, and he
report to the contraction of the con
when I see and he when the sole forting the removance

and we are presented as the con
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The contraction of the contraction of the con

The contraction

When yeroon in error in religion appear to be sincers and earnest in their error, we may be sincers and earnest in their error, we may be well of them, so first saids with earnest Wenney hope that God, by His groce will teach them and lead them into His perfect truth, into the faith that the said of the said of the since the said of the sai

has sind."—Bitchop Grover.

Graces is of a stirring nature, and not a dead thing like an image, which you may beek up in your cless, and notody know what God you wore side. Not green will above black it will will will you, and talk by you in all places and committee of the state of the stat

much silve to no smoothered.

We are hound to obey human laws, yet not hound to think the laws we live under the heat in the world; hut God's commandments are not only a hundren to our feet and night to our path, hundred, and the state of the state of

The Cross.

The Oross.

Bleat they also seek, While in their youth, Will spirit mech with a print mech who was a seek of the s

Lest He declare,
"I know you not;"
And deep despair
Forever be your lot.
Now look to Jesus who on Calvary died,
And trust on Him alone who there was crueified,

Parental Love.

Who does not love a child? Certainly not the man who has very lad one. And who that the man who has very lad one. And who that the man who has very lad one. And who that for the sake of his own little pet at home? Three is counting transport of the personal resourcing transport of all positions. And it is no attentive to the same of the county of the personal resourcing to the personal resourcing the personal reso charges and account, a case a material with a sumbhas. But how much deeper and higher is the love for our child! It is sumbhas to be those much deeper and tranger and higher is the love for our child! It is sumble of our history, if you want to the property of the partial our fordness, and it takes our history to the charge of the partial our fordness, and it takes our history and the partial our fordness, and it takes our heavy covering colors which ablate our are as we enter the close of one whom sider in long warry the closer of one hours sider in long warry to the closer of one hours sider in long warry to the closer of one hours sider in long warry to ga and takes what all that lies outlied of that quest ond secure haven of rast. And then when they would cling affection, with which no lips continued to the contract of the contrac

and saying a volume of tender things in haby dislete, out of the very passion he feels to fondle and prattle with his own little chernh at home. But we have made a long introductory to a very presty little ancodes of matural emotion, which is related in the following paragraph. The writer axv:

pretty little ancestee or means enounce, wence as related in the following paragraph. The writer schedule in the following paragraph. The writer are related in the following paragraph. The writer the debarkment of this replexit company, the Lathyrite Light Influtzy, preparatory to their paragraph of the control of the c

ANCIENT MUSIC-AND THE MUSIC OF SOLO-MON'S TEMPLE.—The disentembing of Assertion

Asotres Messe—ann rux Messe or Suca-tor's Tarrax.—The distentioning of Anyrian acolptures and the deciphening of Anyrian and scolptures and the deciphening of Anyrian and recognition of the second of the second of the deciphening of the second of the second of the edge. Among the branches of actions which have shared in these discoveries, but of music clear meital institutes were vegen, and our clear meital institutes were vegen, and our clear meital institutes were vegen, and our clear meital institutes and institutes have been founded to the second of the second of the truments of the early Oricatal anticos, and is a number of cases verticable specimens have been truments of the early Oricatal anticos, and in a number of cases verticable specimens have been applied to which the second of the second part of the second of the second of the second have been second or the second of the second have been second or the second of t

step beause in access, when are saming yes presented the thousand years.

The moor recent investigations prove that the beause of the second point.

The moor recent investigations prove that the present of all hours must all center was a day risk, and indeed all Eastern nations, derived time, and indeed all Eastern nations, derived time, and indeed all Eastern nations, derived the properties of the proper

of stringed instruments like the vicin playes with the horr.

In this provides the property of the property of

could be heard a great distront from the templa.

A Sintago or A Paraconell.—Never all when the second of the seco

What strange perverences and dotage is this we labor under, to thirst after the gall and wormwood of this world, to count the storms and above wood of the world, to count the storms and only wrecks of worldly cares, and not rather to aim at the folicity of the saints, the society of God and angels, and unfading happiness—S. Bernard.

Diocesan Intelligence.

ILTANOIS.

CHURCHES AND CLERGY OF OHICAGO

CHURCHES AND GLERGY OF ORHIGAGO.

THE OATHERDAL-Gener of West Weshington and Poor IR. Boy, Hasar J. Willerscores, D. D., L. L.D. Brodeson South Mays. Rev. S. B. Revreales, Chopdale. Residence Spack Bengemor St. Services, 19 A. M., Berdeleux Spack Bengemor St. Services, 19 A. M. Berdeleux, Spack Bengemor St. Berdeleux, English Residence, Incident Communication of Communication and A. M. and A.P. M. Sunday oversified to Tolking Guidenmer.

vice 7 dering uddummer.

TRINITY ORIURGH—Depart Wabash avenue and Juckson
Resson, Rev. Gab., III. CHAMBAS, D.R. Residence, al Sv.
Office, at Gubil Rooms. Services 11 A. M. and 78 P. M.
TRINITY MISSION CHARGE—On Morror 68, none Clark
vices 45 78 N. ganday School, 89 N.

20 NO. GUBINGS.—Park

rece of 15 r. N. ginday fixed, H. N. & GRADE GILLEGO, Course Per N. Good and Wickels account. Bay. Outstra Locate, Residence, Recolor, and and Wickels account. Bay. Outstra Locate, Residence, Recolory fixed of the New York, and OHRIST ORUNOH-Monterry street. Rev. O. E. CHESET, Re-tor, Residence, 570 Michigan avenue. Services, 104 A. M. and 8 P. M.

Confidence of the State of the

normer. Revices, 174 a. M. and 74 F. M.

ST. MARE's—Ottlage Grove, (near Comp Brogins,) E. E. Tattle,
Retter, Residence Cottage Grove, near Brughus Pince. Services
1916 A. M. Sunday School 21-9 P. M., followed by Evenlag

Frager.

REV. J. W. OSBORNE-Residence, 51 South Cartis Sirect.

REV. GEORGE C. STEEET. Residence, 188 Van Barenst., corner
of Aborders.

REV. THOMAS, SMITH, Residence, 128 Wabsch Avenue. BEV ROSWELL PARK D.D. Rector immaged Hell, Lake View, REV. J. GREEN, 890 West Lake street

St. JAMES' CHURCH, LEWISTOWN.-It WAS with much regret, both on the part of Pastor and people, that the Rev. Mr. Spor was compelled to resign the charge of this Church. Ill health elled the act. Mr. Spor returns to Minne-

On Easter Monday the following officers of Wardens-S. Corning Judd and DeWitt C.

Bryant.
V. V. Clute, Geo. W. Fassett, Dr. C. Fisher, S. S. Tipton, Dr. A. Hull, T. Knipscheer, E. Sayre, and J. S. Huey.

MESSES. Enforce:—St. John's Parish in Quincy is alive and healthy. The strength of the pulse may be determined by the following stubhorn facts: Last month we raised by subscrip horn facts: Last month we raised by subscrip-tion (not by Erin's eight thousand dollars (88, 900), to enlarge the Church edifice, and when enlarged, it will have a capacity to accommodate one thousand people. The Baster offerings were nearly eleven hundred dollars, and on the same season her Rector's salary was raised to \$3,000. The Parish neems a united and loving people, "being of one accord in one place."

INDIANA.

Bi. Ber. Gannas Typana, D.B. Lini. Schödener, corner Chic and Tennasses streets, Inflanapolis.

Berl J C. Bardy, Astrona Berlin, Berlinger Type Hante, Berl J C. Bardy, Astrona Berlinger, Berlinger Type Hante, CHILBY GUINGUI, Indianoglis, center of Meridia. and Crick-strate. Rev. J. y. 7, Ingraham, Sector. Residence—Spine Bertel. Rev. J. y. 7, Ingraham, Sector. Residence—Spine Br. ENTPHENY GUINGUI, Year Huste, Rev Thee Mills Martin, Redor.

GRACE CHURCH-Corner Pennsylvania and St. Joseph Ste.

Ondones American Churchman,)
DELPHI, IND., April 9, 1866. MESSES. Entrops:-Bishop Talhot visited St. Mary's Parish, of this place, yesterday; preached in the evening and confirmed two persons. The in the evening and confirmed two persons. The constain was a very interesting non-the first time our new Bishop has ever preached at this place. To say that we are pleased with him, is place. To say that we are pleased with him, is at every place he has visited. His address to the Smally Schola in the morning was well re-ceived—so plain, no practically as well re-ceived—so plain, no practically as an extension of Cour Farish has secured the multistration of Theory. J. E. Jackson, late of Owenbors, Ky-rot that a few mounts under his maintanteness, will above a marked improvement in our pro-poses.

See Tath's Curren, Evanwritz—Enter-Day in St. Paul's Church was indeed a joyful constitution, and the second of the second sec-tion of the second second second second for the second second second second second for the second second second second second for the second secon

Communities service, was read by the Rector. The music was by the children's closir, who have made remarkable professor, and on this occasion sung with desided tests and effect. The music remarkable professor, and on this occasion sung with desided tests and selfect. The control of the cont

Supper, and in the overange two actust were formanted to SZF28.30.

The attendance upon the Lent services this parallel state of the services of the services. The number of haptens during this seam have been 26, of when a twee radially the number confirmed, 18. There is another than the services of th

10WA.

Rt. Rev. Hanny W. Lue, B.D. Beddence, Davespect. Starsform of Convention—Sev. Hale Townsend, Dav The Thirteenth Annual Convention of the Prote at Episcopal Church, in the Diocese of Iowa, will seld in Trinity Church, Museatine, on Wednesday, t obh day of May, 1866, at 8 o'clock, a.m. DAYENFORT, April, 1866. Hale Townsend, Sedy.

solid a Two common, on the Discrete of Low, will be solid by a Way, the solid by a Way, the solid by a Way, the solid by the Way, the solid by the Way, the solid by the Way, the San Way, the W

MISSOURI.

Rt. Rev. C. S. Hawks, D. D. - Reeldence, Paul sircol, non-indean Avenue, St. Louis

11th.
GRACE CHURCH—North St. Louis. Etshop Hawks officiating,
ass stool by Rev. Puntar McKee.

ass sees of nov. PHILIP Montes.

RINITY OHURCH.—Corner lith streat and Washington aversas.

Rev. E. C. Heromsson, B.D., Rector. Residence, Seventeensh

St., bet, Ohristy Av. and Mongan st.

The rite of Confirmation was administered in Grace Church, St. Lopis, on the 5th Sunday in Lent, when thirty-one persons ratified their bap-tismal yows. Four others were prevented by unavoidable causes, from presenting themselves

On Palm Sunday, the Bishop confirmed twentyone persons in Trinity Church, St. Louis.

v. Hanny D. Wurreas, B.D. Residence, Parisanti, any of Convention—Rev. Edward R. Weller, Red Wing at Secretary—Rev. D. G. Ruterion, Wabsoba, gre—Hen. H. T. Welles, Monrepolite. nessina necritary—may, H. G. Balterees, Wabbelon, Treamert—Ben, H. T. Wells, Minnespolit, GHUROHER AND CLERGY OF ST. PAUL CHRIST CHICHGH—Third street, sour corner of Octor, Yorn, Rev. S. Y. McMarsean, D.D. Li, U., Bertier, BT. PAUL'S CHICHGE—Corner of the and Olive streets, Lower town, Rev. A. B. (Parasson, L. D., Reciter,

The address of the Rev. Alpheus Spor will hereafter he Mankato, Minn., instead of Lewistown, Ill.

KENTUCKY.

Rev. D. B. Serra, D.D. Residence, Lealwille, rectary of Convention.—Rev. Carter Page, Cynthic source.—John M. Robinson, Loulyville,

Trecurer—John M. Robinson, Lowering Page, Opublison,
UNINCELL SAND OCENION OF DOUBTILL
CHEMPS CHURCHES AND OCENION OF DOUBTILL
CHEMPS CHURCHES AND OCENION OF THE STATE OF THE RRACE CHURCH-Gray street, near Floyd, Rev. Conas R., Tuxres, Rector. Recidence, near the Church. Sersious at 104 A. M. and S. P. M.

A. M. and S F. H.

**ALFARY CHURCH—Corner 50 street and Gathrie. Recote,
Rev. W. E. Fart.

7. ANDREWS—Chestent street, between 9th and 18th. Recter-

chip wheren.

ST. MARK'S (Colored)—Green street. Rectorship wheren.

Rev. THOS. G. CARVER, Chaplain U. S. Vol.

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May	5th	••				٠		٠		٠					•		Ė	٠	•		Bichmond.
6																					Georgetown, Louisville.
"	27th	••			•••	٠					٠		•	•		•		:	٠		do Convention.
Jun	0 01				٠.	ċ															Eliesbethtown.
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Bishop-Rt. Rev. C. P. McDvalne, B.D. D. C. L. Oxco-mer. Office. near Obsteward. Assistant Bishop—Rt. Rev. G. Thurston Bedell, B.R. Residence -unnoter.

Secretary of Courenties-Rev. Wes. C. French. Residence-

Oberlin. OHURCHES AND CLERGY OF CLEVELAND.

TRINITY CHURCHES AND CLERGY OF CLEVELAND.

Rector; Rev. Www. C. Sociat, Associate Multile; and Rev.

Paramota P. Winne, Bencom and Assistant. Services M. 164 A.

M. and S. 7. M. M. and Tr. M.
TRINITY PRES CHAPEL. Rev. W. A. Conax, Pador. Sertics, 194, M. and 54 r. M.
87. PATUS GRUNCH-Corner Build and Shedi she. Rev. J. H.
Rylmer, Rector, Rendeme, 49 Prospect et. Services at 194 A.
M. and Tr. M.
OMAGE GRUNCH-Corner Services at 194 A.
OMAGE GRUNCH-CORNER SERVICES AND AND CONTROLLED AND CONTROLE

Through paids, Reidlan, G. Propris, R. Percentin, R. Percentin, R. P. Lander, G. Propris, R. P. Lander, G. R. Lander, G. R. Lander, C. R. Lander, R. P. Lander, G. R. Lander, L. P. Lander, G. R. Lander, L. Peter, R. Lander, L. Peter, R. Lander, L. Peter, R. Lander, L. Peter, R. Lander, R. Lander, L. P. Lander, L. P. Lander, L. P. Lander, L. P. Lander, C. Lander, L. P. Lander, R. Land

SF PAUL'S-Fourth st., near Walnut, Rav. Wm. Allan Fires, Retice. Services 11 A M and 71-3 F M, and on Holy Days at 11 A M.

A.M.
HRIST CHURCH—Pourth st., near Krondway, Rev. John W.
McClarty Rector. Residence, 65 East Fourth st. Services at 11
A. M. and 74; W. Lecture on Wednesday versiligas 17;
I. JOHNS—Compr Seventh and Fluor sts. Rev. Jas. E. Hondway,
Rector. Reddence, 50 West Eighbin St. Rev. Jas. A. M. and
A. M. and Rector. Residence, to West Eighth St. Burvices at 11 A. M. and 24 P. M. T. JAHES — Corner Richmond and Oatter sts. Rev. E. P. Wannar, Rector, Raidlenco, at College Hill; office at 175 Vinc st. Services of 11 A. M. and 24 P. M. m. ocracco mait A. M. mad Ti F. M. NTY MISSIONARY—Rev. Richard Gray. Reddence, 523 West Third St. Third St. REV. FRED ELWELL. Residence, Newport, Kentucky. REV. WM. TUENER. Residence, Newport, Ry. Dox 2007, Cin-

CHURCH OF THE ADVENT-Walnut Hills. Boy. Francis Lon-CALLA DE ANY CANADA CONTROL OF THE CANADA CONTROL CONTROL OF THE CANADA CONTROL CONTROL OF THE CANADA CONTROL

Thursday in Easter Week was a day long to be remembered by the Churchmen of Toledo, On that day the new edifice, erected by Trinity Church, and first opened for service on the Sunday before, was consecrated to the worship of the HOLY TRINGEY.

At the appointed hour of Morning Prayer, the Bishops of Ohio, the Bishop of Michigan, and the Assistant Bishop of Indiana, together with thirty-four of the Clergy, principally from Ohio, but with representatives from Michigan, Indiana, Illinois and Wisconsin—the Bishops in their Episcopal robes, and the Clergy in surplices-proceeded from the parsonage adjoining, in procession to the Chur The Service of Consecration was performed by

Bishop Mclivaine, the Rector, the Rev. Dr. Walhridge, reading the Instrument of Donation o half of the Wardens and Vestry, and the Rev. Mr. McElroy, of Ohio, reading the Sentence of Consecration.

After the Consecration Service, Bishop McIlvaine, in a few eloquent words, congratulated the Parish and its Rector on the happy completion of the noble edifice just set apart for the service of the adorable Trinity. The Rector followed the Bishop in a few touching words, in which he spo of the harmony which had ruled in the counc the Parish, the unity and peace which had always reigned among them, the fact that no untoward the Parish, the unity and peace which had slways the proposed among them, the fact that no untoward verns had occurred to mart the pleasure of the complete work, no accident land happened, no lalogether the grandest in Toledo, and which, in

vorkman was disentisfied, no debt was uppaid. He spoke appreciatingly of the architect, the hullders and the workmen, for their faithfulness and the honesty of their work. Especially he would not forget the man that made the mortar!

He was an humble laborer, to he sure; but no work was more important than his. His two ing, and he believed no better mortar had been

ever put into walls." Morning Prayer was then begun hy the Rev. Morning Prayer was then begun by the Rev. Mr. Paddack, of Detroit, and continued to the Creed, Meserx. Jewets, of Ohir, and Large, of Lodians, reading the Lessons. The Rev. Br., Pajanco, Rector of St. Paul's Church, Cleveland, read the Prayers. The Anti-Communion Service was read by the Bishop of Michigan, the Epistober being Archideance Hielmuth, of Chanda, and the Gospeller the Assistant Bishop of

ah, and the Gospeller the Assistant Bishop of Final Stremow are prached by Bhishop Bedell, From St. John xt. 4th and 6th verses. It was an excessingly eloquest virilization of the dary of large and the state of the state of the state of large and the state of the state of the state of large and the state of the state of the state large and the state of the state of the state of large and the state of the state of the state large and the state of the state of the state variate's are send been in the certain of this spheriald temple. He showed its effect in edu-cing, even by its subset presence, by the bounty statistics, and the newal fursible of the whole to the state of the state of the state of the state to the state of the state of the state of the state window, rich with fugured saint and angel, in ris-ing step, in assuing selve, and he shiming cross to change of the state of the state of the state that the state of the sta

that are on man waters two senants on dis-tinguous the first time we had the pleasure of lis-tening to the Bishop, and we never heard (or read) more beautifully invegit to the sermoss that he in the sculptured stones and the agate windows of the material Temple, The Bishop spoke from a heart filled with the heastly, and an intellect clerated by the knowledge, of Christian Art. It was good to hear bim on the sin and shame of "harm Churches." name of "name Unurches."

After Sermon the alms of the Congregation
ere received for the General Board of Mis-

other of the

sizes. The Church thus conservated is another of the results due to faithful and steadfast above rook to faithful and steadfast above rook as the conservation of the ons.

The Church thus consecrated is another sults due to faithful and steadfast labor.

life! Ah, there are some things that Time alone can bring! If only all our Rectors and Pariables could find out that truth!

The Rev. Pt. Wallridge and his people have found it out, and they are just so much the wiser and happier for the discovery, and the work of the Lord prospers in their hands in consequence. The noise building they have rected could have been hallded only under the existence of such a weathermaking.

Look Indicate only moder the existence of nucles relationship.

Trising Church, Talleds, is altogether the notransfer of the control of the

the effect of manivement and solid etrought and heavity, is unequalled aim in Chicago;

"The belding consists of aver 97 feet with by 100 feet in length, and 72 feet high from floor to ridge of the consists. The consists of aver 97 he 100 feet in length, and 72 feet high from floor to ridge of the consists. The consists of the consi

long in of Standardy shes limestone, with neutrinose for They principal force on A shorn street in finished with a tone of such center—the larger forcer on the region of St. Gittander of Gittander of St. Gittander of St. Gittander of St. Gittander of Gittander of St. Gittander of St. Gittander of St. Gittander of Gittander of St. Gittander of St. Gittander of St. Gittander of G

filled in with small windows and ermonated by open Section 2000 and the section of the section of the section of the Section 2000 and the section of the s

we."

We only saw two things to find fault with
me in the Church, and one in the Services. V one is the Clarch, and one in the Service. We trust we may be excessed for mentioning them. The fraceoing upon the real wall of the Classed stude in as entirely dot of place in a healing so heaseally built, so real in every way. It is a clearly built, so real in every way. It is a clearly in the contract of the contr

and a supplementary of the property of the companion of the Clerry lad no better disposition to a few of the Clerry lad no better disposition to make of their last laten to so of them on the Clement we treat this is no part of admitted risual in that Dioceae. The holtones of chainst also, are exed leaf for simby on, but not until for propely at Dioceae. The holtones of chainst also, are exed leaf to existing on, but not until for propely at the companion of the

dressed, by Ensby Schi'ruks. We were gate to except, some place of confined, a georgia year event, some place of the confined of the confined

COLUMBUS.—The Bishop of the Diocese visited this place March 26. He preached in the morn-ing at Trinity Church from the text, "Behold the Lamb of God, which taketh away the sins of the

Lamb of God, which backets away the size of the Daring the Schemon, at the colitation of the Rector, Kov. Mr. Richards, the Bishop was present at the colored Scalarly School, and makes a few control of the Rector, Kov. Mr. Richards, the Bishop was present as me, there also haddle up servant he: If any man serve me, but him follow mor; and where T rainly Church, Kov. Mr. Richards presenting thirty dive candidates.

Trainty Church, Kov. Mr. Richards presenting thirty dive candidates.

Trainty Church, Kov. Mr. Richards presenting thirty dive candidates.

Trainty Church, and of their own weakness and calculated their Levil, and of their own weakness and calculated their Levil, and of their own weakness and all the carnestones of a soul which had long been all the carnestones of a soul which had long been

sed to temptations without and fears within, exposed to temptations without and fears within, he directed their minds to the strength that never faileth, to the Rock of ages, to their shield and huckler; and commended them to the great Cap-tain of their Salvation that they might come off conquerors in their conflict with the powers of

larkness.

The "Cripple of Antioch" could not have re-ioticed more at the visits of Paul than many souls here have, at this late visitation of Bishop McIl-vaine.—Episcopulium.

MICHIGAN.

Streamp of Connection—Rev. Hen. D. Ollivopis, Ann Auton. Ollivopis, Ann Auton. Ollivopis, Ann Auton. R. Rev. Lauera. A. McConsists, D. D., D. C.L., Oxos. Residence Wild Congress sixes.

F. ARLIVO CHIELL—Concert Wide Congress and Shifty sixes. English Confederate, Review, each register of Congress and Shifty sixes. English Confederate, Review, each register of Congress and Shifty sixes.

ng on comercia. REST CHURCH-Jefferson Avenue. Boy. Bayzaner H. Pab-sons, Restor. Residence, Obrist Church Rectory, No. 204 Wood-dge street East. MARINERS' OHUROH-Woodward Avenue, corner Woodb street. Rov. A. M. Lewis, Excior. Residence 123 Fearth

ST. PETERS OUTERS. TECHNOLOGY. RESISTENCE VIS FRONTS. S. P. PETERS OUTERS. Transbull Avenue. Residence, Rev. A. P. Undoor, Residence, our. Trumble Avenue. Review 18th. 82. JOHN'S OUTERS. Workedward Avenue, certier Eight street. Bev. Williams E. Anstrang, Roctor, Residence, St. John's Rector, addition the Obunch.

EPISCOPAL APPOINTMENTS.
Luke's, Kalumanoo April 28, 71 do Joha's, Kalumanoo do 24, 71 do
John's, Kaleriano
Luke's, Ypellanti do 25, 74 do
Paul's Ohurch, Jackson
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A SUNDAY AT RADINE COLLEGE After the lapse of between two and three ears, it has been our privilege once more to snend a Sunday at Racine College.

It was a treat which we had promised to selves, and longed for, and looked forward to. And at last, the way seemed clear for the accomplishment Saturday morning's train deposited us safely at the Junction, within three-fourths of a mile of the College, where we were met and sleomed by Mr. Hamilton, the kind and attentive curator, who insisted upon walking home "'cross lots," and leaving the horse and carriage to us, for we were literally, and not merely edi-torially, plural—there was one other, hesides our editorial self. Every one who has traveled over a country road in early spring, knows what is the nature and consistency of the mud at that season : half frezen, treacherous, deep and adhesive.
And we, who went plunging and rocking through
it, were men of weight, and were obliged to keep our seats, in spite of the hroad hint occ given by our faithful steed, in the shape of a sudden halt, followed by an expostulatory and en-quiring turn of her head in our direction. Relentlessly, however, we urged her through it, and soon found ourselves on firmer soil. The wel met us on our arrival at the College; we recognized one familiar face after another, and many a warm shake of the hand gave us assurance that we were not forgotten.

The new Chapel was one of the first objects that attracted our attention, as our last previous visit was made some time hefore the destruction fire of the former temporary place of worship by fire of the former temporary place of worship. The present edition is of cream-colored Milwau-kee brick, tastefully relieved in the window arches and at some other points, with red lirick. Orientation has been strictly observed, and the western end is surmounted by a bell gable, in which, however, no "church-going bell" as yet rings out its assuments to the daily mattins and evenancy which are so faithfully observed.

The character of the huilding is chaste and

are no instally observed.

In the install of the control of the co

the Holy Apostlea. It is intended that each shall be filled in with the figure of an Apostle—as the triplet chancel-window its with that of the Savior—surmounting an appropriate cleane of the reced, Five of the twelve have already been filled in, in this manner; and all are intended as meanorial windows.

effect of the state of the section o

the Services held in that heautiful s

And the Services hald in that heatiful sanching, and the mole in which they are conducted, are in perfect barmony with the halfding. They carried an back irreshibly to the globino confliction of the confliction of the confliction of the confliction of the past. The surpliced band of chergy and cloristers, the solemn processional byma, the find hors service, the decorat and reverential factoristic confliction of the confliction of a five that the service of the confliction of the colleges are tractions and excellents of Reactive Chilges are

Let it not no bappense, a metalen ad excellent of Section College are confined to externals. Without dwelling upon its dip standing and the section of the s school. Two facts of recent occurrence will serve to illustrate and prove our statement. The first is thin: that on Enster Day last, no fewer than the state in the large number—4 server the confirmed on the Friday before Palm Sunday. Upon that consists, by invitation of the Bishop of the Diocess, Bishop Clarkson confirmed those from his late Fried St. James' (hinge, he-ing his fart Confirmation. Bushop Talbot com-ing his fart Confirmation. Bushop Talbot comthe rest

the rest. We would write a great deal more about the College, its excellent and devoted Rector, his hearinged conjugators in the work of electration, upon the mind. But we fear that we may have arrestly respeasate too long upon the patience of our reader, feeling sincerely conscious of the insequency of our part of picture to the subject. We loop, however, to return to it, from time to thus, hereafter, it cannot did to arrest aspects.

The seventh Convocation of the Dioc sin assembled in St. James' Church. Milwankee, on the evening of Tuesday, April 10th. There were present, the Bishop, the Rev. Drs. Adams, Ashley, DeKoven, Keene and Kelly, and the Rev. Messrs. Baker, Bartlett, Benedict, Burgess, Hudson, McNamara, Moore, Morris, Pope, Rafter, Tschiffely, Whitney and Wilkinson. There were also present, the Rev. Messra. Knowles, Sweet and Smithett of the Diocese of Illinois, and Messra Rafter and Tate, students of Nashotah

After Evening Prayer, the sermon was pread hy Rev. Mr. Baker, of Janesville, from St. John xx. 20, an able and impressive statement of the reality of Christ's Living Presence, and His power to gladden the believing heart.

day morning, at 9:30, the Convocation gain met for Divine Service and Holy Commun-The service was choral throughout. Rev. Mr. Knowles, of Illinois, presided at the organ. Rev. Dr. Ashley, and Rev. Messra Pope, Techiffely and Wilkinson, taking the Priest's part. The Bishop consecrated the elements and administered to Dr. Ashley and Mr. Wilkinson, who then administered to the Clergy and congregation. At 11:30 A. M., the Convocation organ siness, by the re-election of Rev. Mr. Tschiffely

as Secretary, and was addressed by the Bishop on the necessity of some more systematic and organized form of effort for the advancement of the Church, and the hetter enlistment of the Lay olement.

On motion of Rev. Dr. Adams, the suhj proposed by the Bishop, was referred to a Com-mittee of five for further consideration.

The afternoon was taken up in the consideration of the first topic: "How to increase the number of candidates for Holy Orders." The Bishop, Rev. Drs. Adams, Ashley and DeKoven, nd Rev. Messrs, McNamara, Pope and Smithett, took part in the discussion, which was animated and carnest. In conclusion, the following resoluons were adopted:

Resolved As the sense of this Convocat Resolved, As the sense of this Convocation—

1. That it is our duty as Pastors of the Flock of Christ, to use our influence to lead as many as possible of the younger members of our congregations, who may seem to be proper persons there-

for, to consecrate themselves to the sac try

try.

2. That it is the duty of all congregations of this Diocese, numbering one hundred or more communicants, to provide for the maintenance of one or more candidates for Holy Orders, at Rasine

one or more candidates for Holy Orders, at RASINE College, or Nashotah Theological Seminary. At 7:39 r. w., after Evening Prayer, the Rev. Dr. DeKoven preached a sermon on "House Training." The subject was handled with the power and earnesteess for which the Rector of Racine College is so noted, and carried additional weight as common from an occuration the nostline Reine College is so noted, and carried additional weight as coming from one occupying the position of a practical and successful Instructor, One of the production of the practical and successful Instructor, and the production of the production of

among on an engages, or - nor Law of vord, in professor was to from the necessity of a Divine Kingdom upon earth, and of a Divine Law as its Kingdom upon earth, and of a Divine Law as its that the Chartof Polgoshou, with the windom not of man, and by a departure from every Lituga-cia stander, had incorporated the Law windom not of man, and by a departure from every Lituga-cia stander, had incorporated the Law of God-service, and thes secured its weekly relaxeral in the ears of the people, in the most authoritative of God in the Kingdom of God, the Ensaysit from the only resulty for a corrupt Distrators, and the control of the Charton of Code, the Susysit that the Charton of Charton of Code, the Susysit that the Charton of Charton

ple, especially accessary in this country, and at this time. The second page of this Broay, the Courses-Albert way the second typic for discussion: "The religious dement in Farcellal School in-struction," On this subject, the discussion took rather a wide range, Rev. Dp. Dr. Koron upoke rather a wide range, Rev. Dp. Schoor upoke of all cities and disciplinary elements included in the whole lets. Dr. Koron, in response to the call of the Bishop, gave his views of the fund-sion of the second page of the second property of having taschers who should teach because it is not a half, as distinguished from a debased mo-nant is half, as distinguished from a clebused mo-tant of the second page of the second page of the property developed by the Bishop in his Seq. and an experiment of the classification of the course of the discussion was postponed until the next Coursean of the course of the course of the course of the course of the discussion was postponed until the next Coursean of the course of the discussion was postponed until the next Coursean

The Convocation then adjourned sine die, the The Convocation then adjourned size sld, the Bisbop having in accordance with the with of those present, appointed the next Convocation in St. John's Church, Milwander, at such time as the Rector, Rev. Dr. DeKoven and Rev. Mr. Wilkinson, Committee on Services and Subjects, should decide. A vote of thanks was also unan-ionally tendered to Rev. Dr. Adams for bis able Empty, compled with the request that it be con-tinued at the next Convocation.

tinued at the next Convocation.

The Convocation was one of the most earnest and interesting of the series, and was characterized by the utmost cordislity and harmonious interchange of opinion.

Messrs. Editors: — Trinity Parish, Mineral Point, has not very recently had a place in your columns, and I have accordingly collected a few items of Church work in our midst, thinking they

night prove of interest to your readers. Our present Rector, (the Rov. Lyman Phelps, formerly Rector of Zion Parish, Oconomowoe, nd connected with the Oconomowoc Female Seminary,) has had charge of the Parish scarcely a year, but has evidenced in many ways his zeal for Christ's glory, and the welfare of His Church. Through Mr. Phelos' instrumentality, a deht of ahout \$1,000 has been canceled.

Not loug after taking up his residence with us, the present Rector started a Parish school, which is in very successful operation, numbering at the is in very successful operator, intensecting as saw present time some sixty-five pupils, and occapying rooms in the hasement of the Church, well adapted to the purpose. The school is under the charge of a male and female teacher—the Rector, of so the purpose. The school is under the charge of a unite and female teacher—the Rector, of a unite and female teacher—the Rector, of the Control of the Con

"bring forth much fruit" among the worshippers. In connection with the spiritual condition of the Parish, it may be mentioned that the present Rector, thinking, no doubt, that the soul requires constant refreshment by the Bread of Life, has instituted a hi-monthly celebration of the Haly

Correspondence.

For the American Churchman.

There is a little hand of Mysses Entrons: men in the Diocese of New York, who have he-roically given themselves to a great and longneglected work, and who deserve more attention than they have hitherto received. They number but a half-dozen, while the work to which they have put their hands would seem to require th active agency of at least a half thousand to make it a success. They are fearlessly committing themselves to an enterprise as great and broad and far-reaching as can well be conceived; and yet so original and untried, at least in these latter days, that it is scarcely probable that the Church iates the nobility of the at large either appre work or is familiar with the noble examples and the great catena of authorities in by-gone times hich the new cause refers with grateful pride, and from which it borrows high aspiration cheering auguries. Indeed, the mortifying fact would seem rather to be, that the Church at large is well nigh indifferent to the whole matter,

I refer, Messra. Editors, to the benevolent scheme of Christian union, which a few excellent gentlemen of leisure in New York City have re cently been putting in operation. It would seem to be a plan for introducing, without further ds-lay, the milennial day of all Christian Churches, excepting, of course, some of those very old and probably worn-out ones which date further back than the sixteenth century. Our own Church has taken hold of the matter with the greatest zeal, four or five of her Clergy having come out boldly in its behalf; and "the good time coming" is perhaps very near, when the Arminian wolf

in pechaps very near, when the Arminian wolf all In down, and the apphase of many, with the Christian timb, and the Prebyteran young limited the period of the pechaps of the minister convent on the past of the Ministers convent.

I have been thinking, Mears. Editors, that might be the periods, not to make a pechaps of the pechaps of the pechaps of the pechaps of the dispense of the pechaps of as may make opposition slink away ashamed.

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Church require. But, lest an edut to the contrary should be made v being did to the contrary should be made v being did to the contrary should be made v being did to the contrary should be made v being did to the contrary should be may may be thought due to has
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some occasions our institutions nave heen treat-with disrespect, and doctrines unknown in the have been taught within our walls."

In the following explicit terms he encourag those who are prompted by their peculiar piet-and their love of peace, to be zealously affect

The following explicit their precision in the following explicit their precision price of the precision of the property of the precision of th

mind, to the plausible place of liberality, let there is spiral to the flaw with will have a strict meaning into the flaw with will have a strict investigation, that every proposal to the purpose, when explained, amounts to the surrendering of one or another of our institution, without consequence of the control of the

the of the American Church, then I do not know by an will prove it from he wifning.

I had proposed, also, Messrs, Editors, to facture for the analysis of the control inaugentate delightful intervativates and agreeable distribution in public services. For example, the control of the control pieces pump or course, toose toud of the Appondical Succession and other undeathible seats, and the succession of the su

being of and over a thorshall volume, does not not not no my reds[r], it is probably ill-searcted, for I cannot find in it the names of those great and good one in the Chardy, who have proved a great cloud of witnesses at he trust contains character, have justified all the recent interpretations of her Cabbinety, and, in short, have demonstrated that the Chardy and, in short, have demonstrated that the Chardy of the best of the name of the capability of the best of the charge of the char

But I wish that this cates could be proposed; it would so greatly strengthen the brethers who stand almost along, and they exceedingly need it. Will not some one write it? It seems to me excellent to there is a danger of its being regarded, and consequently a some clearly the doing of the whole Charch, but only of these or four ministry, and them it so many fine promises, may be led to say of all our fraternal exchanges and entirely only one of the continuous. It is only the preferences of the man, the Chrisch has training to do not man, the Chrisch has training to do not be not be to teach by and length?

P. Mitter. But I wish that this catesa could be prepared

REMEMBANCES.—The memories of childho REMEMBANCES—The memories or chassis-the long far-ways days of hoyhood, the mother's bove and grayers, the voice of a departed playfel-low, the ancient Church and echodisates; in all their green and hallowed associations, come upon the heart in the autumn time of life like the pas-chassalty remembered dream, and sage of some pleasantly remembered dream, cast a ray of their own purity and sweets over it.

The American Churchman.

CHICAGO, THURSDAY, APRIL 19, 1866. spaper Laws. Postmasters are required to letter, when a subsofter does not take his paper of give the reasons for its not being taken. Next the reasons represented to the whiteh graces. Any person who takes a paper regularly from the post-office, arther ha has subscribed or not, is responsible for the payment of shortprion.

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antendon to the above, we sald a few rules of our or

Do not send back a paper marked "Refused" without previous ing on it your Post office address, and receiving all arressan the publisher; otherwise no attention will be residen to a public course for your Paul effect solvens, that remaindered prefere the publishing relative to actificate the apullation registers to actificate the apullation registers to actificate the apullation produced to the publishing residence in the effect of the apullation of the effect of the

First Principles.

That Gon sent the Gospel all Christians are greed. That He sent the Church—the outward, visible clothing and covering for the Gospel—is a ent on which they differ.

It is held that the Church, as an organization, s a matter of accident, of times and circumstan-It is held that its government, its management, its order, its worship, were all to be left to the wisdom of men, as necessity might suggest. The Word is held to be divine and unchangeable, but the form which the Word takes, when it hecomes life and act, is human and variable.

This is the common notion among Protestant Christians about the Church. However they may differ in shaping and arranging their organ tions, they are all agreed that those organizations are merely matters of human expediency, voluntary associations of believers for the advance of Truth and Godliness.

On the other hand, Churchmen h Gon gave the Gospel, so also He gave the CHURCH. As the Gospel is divine and unchange. churce. As the Gospet is divine and unchange-able, so also they hold the Church to be divine and unchangeable. It is not a voluntary society, they believe, but the Household of Gon. It was not left to be developed by the wisdom of men, and shaped by their wit. It was created and ent forth by God to do a definite work on Earth, and to remain till the end of the World.

It is this view of the Church which makes the road difference between Churchmen and Christians of other names. They mistake us; they misapprehend our meaning, our feelings, nciples, because they do not comprehend this indution conviction about the Church of Gon.

We look at the New Testament, and we find ere, everywhere, a CHURCH. It exists before the New Testament is written, because large portions of the New Testament are written to it. was in existence on the day of Pentecost,—"The Lord added to the Church, daily, such as should be saved,"—and then there was not a line of the New Testament written. The New Testament, that is, was written in and for an organized body, the Church, which had preached and baptized and proclaimed the Gospel over the whole Roman Empire before half the Book was com-

The common notion that the New Testament was sent into the world, and that men organized Churches and formed creeds according to what they believed it taught them, has no foundation in either sense or fact. Men, to he sure, sometimes act upon the notion now, and sit down to pick out a faith and construct "a Church" accordng to what they fancy is the Bible model. the whole proceeding, the Bible itself tells them, is the merest absurdity. The Jewish Church was in full organization with a Priesthood, a Tahernacle, Sacrifices and Sacraments, before a line of the Old Testament was written by Moszs. The Christian Church was also organized, had its Creeds, its Sacraments, its Gospel, its Ministry, its Worship, before the first line of the New Testaent was written by St. MATTHEW.

The New Testament, itself; is witness in every ook to the existence of that organization is which it was composed. It everywhere takes it for granted. It everywhere supposes its Members, its Ministry, its Worship and Sacramenta. Men "preach the Word." Men "receive the Word." Men confess "the Faith once delivered to the Saints." Men "hold fast the form of sound words." Men "are haptized," and they "put on CHRIST;" they receive "the whole counof Gon;" everywhere they are in a Church full, complete, perfectly fulfilling its purposes, and yet there is no New Testament in writing! This is plain to any common sense reader of the Scriptures, and yet, forgetfulness of it, or blind ness to it, has been the fruitful cause of conten tion and error.

That is to say, as a matter of fact, the Church That is to say, as a matter of face, the Church was given precisely as the Gospel was given I The Church is "the piller and ground of the Truth," as St. Paul declares it, most literally and absolutely. The order was, the Church first, and then the New Testament, as an outgrowth of the Church's Divine Life. Explain it as we may, theorize as we may, that as a historic fact, plain to any common man, is the order in which the urch and the Scriptures stand

Now, we Churchmen look at these things, and we hold the Church to be divine in consec We cannot see that she was made by hands. We cannot see that men had aught to do save to receive ber and use her, sceepting gifts she brought, and humbly and thankfully rofiting by the blessings she conferred.

If then we speak highly of the Church, if we say more about it than do our neighbors, if we express reverence for it and love, it is because we esteem the Church the workmanship of Gor His "Household," His "Building," His "Body"

and "Snous ore than this, our love for "the Church" But more than tus, our love for "the Caurch" and our vindication of her rights and authority, is called "sectarianism." It is clear from our principles that this is an utter mistake. Since we elieve the Church to be Gon's work, we cannot love it too highly, and our love for it has no spot Sectism is only selfishness of sectarianism. Sectism is only selfishness exaggerated. It is love for a party, or sect, or denomination which a man chooses to be his own. He loves the sect and sticks to it, because it is his

But a Churchman loves the Church, not he cause it is his, but because it is Gon's. He did not make the Church. He cannot meddle with It is a sacred thing to him, a Divine teacher and mother, a home and school of Gon's appoint ing and ordering. His love for it, instead of be ing the narrowing love of sectarianism, is unsel-fish, holy, and full of a divine charity for all men. He wants all men to accept this Church, not be cause it is his Church, his arrangement or plan, but because it is Gon's divine gift to humanity.

The question between us and others, is not o of Church government or order or ministry. It is a question of Church or no Church. We absolutely deny, hy our very principle, the power of men to make or mar the Church. We renounce, elves all right to change it, as we dis claim all right to change the Gospel. The one is as absolutely out of our power as the other. The order, the ministry, the authority of the Church, in all essentials, are utterly beyond human pow We have to accept them and hold or choice. them just as they are sent,

For years in this land self-will has worked itself out freely. It has created "Churches," "sects," enominations," "persuasions," by the score. Having accepted as unquestioned, having taught as undoubted, that there is really no divine Church, that there are only human societies and of human authority, the mass of Christians have absolutely het all sense of the Church as a teacher, a helper or guide for men. With them "a Church" is an organization no more sacred or holy than a Mutual Benefit Society! The end is entless schisms, multiplied divisions, to the rain of Christian Charity and the destruction of Christian work. Instead of a one working Church, we have a noisy mass of talking Sects!

And Churchmen, seeing this, have been con pelled to call non back to the fact that the Church of Gon is divine. They have folt that it was greatly their calling a preach that forgotten or despised truth. It has scened to them the remedy for so much that we see of a jure and of wrong in our existing Christianity.

in our existing United and the same misunders to doing this they have often seen misunderstood and misrepresented. That we to have been expected. The very principle on which a Churchman acts—that the Church is divine—to tirely unknown, as we have seen.

It must be, for years to come, largely the husi ness of American Churchmen to preach and teach and demonstrate, as the remedy for a shiv-ered and feeble Christianity, the divine, suthori-tative, Catholic Church. They have that to est forth in word, but especially and essentially in

In our work in these columns, we shall not be unmindful of this fact. If we preach the Church, it is because the Church is that part of the Gospel which is never preached at all to millions Americaus. It is because instead of Gon's di-vine, unchangeable Church, they have only known a human Society of the earth, earthy.

Gone to Seed.

A writer in the Wisconsin Puritan finds great comfort in the fact, that there "is a progre assimilation among orthodox denominations." He recollects when "Baptista and Methodists were generally opposed to an educated Ministry, to Colleges and Theological Seminaries, to written ns and a salaried pastorate. Methodist Min isters were broad brimmed white hats, and Quaker coats. Methodist members were required to discard curls, ribhons, etc. Now they follow fashions, to some extent. They were opposed to steepled churches, reuted pows, choirs and musi-cal instruments. Now they have them," etc.

He goes on to show that these distinctions are pidly disappearing. "Christians holding the of another, for convenience. Even Ministers transfer their relations from one Church to another, without any very material change of views." "Men and things are thus getting much mixed in the Churches.

This is what is called "unsectarianism" the sects. It is a very curious phase of religion Christians are split up into little sects, call thomselves by human names, or fragments of or ganizations and societies. This state of things is detestable to us, utterly shocking, unchristian, wicked senseless. The one thing that renders the men who are in these sects excusable, howthe men who are in these sects excussible, how-ever, is that they have real reasons for being members of these sects. The Baptist losables infant baptism, and "sprink-ling is an abemination." He gives that excuse for heing a Baptist. The Methodist is fixed against fashionable hats and jewelry and ribbons, nd protests so strongly that he has to have a Church of his own to keep these things away

To be sure, the reason does not excuse the To rend Christ's Body is worse than to have a tall steeple; to commit schism is surely a greater wrong than to have a ribbon in the bonnet or an organ in the organ-loft. Still these things were, at least, pretenses at an excuse.

But now there are no reasons offered. Every one, it seems, is loud in declaring that these pr tended excuses were mere nonsense. The Methodist has no reason for being a Methodist. The distinctive parts of Methodism are gone. The Baptist has no reason for being a Baptist. The Congregationalist sees nothing of any special con sequence in Congregationali m. The sect continues, but with the confessed fact that there is no reason for its continuance! The schiem still exists, but with the emphatic proclamation that there is no cause for its existence. And this is Obristian liberality !

Is it not strange? Sectarianism ceases to be ectarian, the moment one confesses he is a secta rian without any reason or principle. Schism is not schism the momeat men declare they are schismatic for the fun of the thing! To be tarian, as a matter of conscience, was very wicked; but to be a sectarian for no reason, except the mere love of sectarianism, is Christian ch There is hope in this, however. Sectism has gone to seed, though the writer in the Puritan as not eyes to see it yet.

Mistake Corrected.

A correspondent of the Church Journal, from see, writing about the opening of a Training School at Sewanee, (the site of the University o the South,) falls into nn error with regard to the estimable Clergyman who is at the head of the undertaking. It is not a mistake of any very se rious consequence, still it is quite as well to cor rect it for the sake of historio truth.

The Journal's correspondent writes: "It is an interesting circumstance that the person who has been selected to initiate the Mission, the Rev. JOHN AUSTIN MERRICE, D.D., was one of the original three pioneers of the Church who laid the foundation of Nashotah, and subsequently of

the Associate Mission of Minnesota, at St. Paul. "The three original pioneers" who founded Nashotsh were the Rev. Drs. W. Aname, J. L. BRECK and J. H. HOBA

In 1850 the Rev. Dr. Burck resigned the Pres idency of Nashotah into the hands of the Trus-

tees of the Institution, and the Rev. Dr. Colk lled to that office.

Dr. BRECK removed to Minnesota in the co of the following year, and began an Associate The Rev. Dr. MERRICK was one sion there. of the laborers associated with Dr. BRECK in Minnesota. He was never connected with Nashotah in any capacity. Neither has there been any ion between Nashotah and "the Ass ciate Mission of Minnes

The following are the Clergy who have been naected with Nashotah as Professors or Tutors: The Rev. Dr. Adams, still at Nashotal; the Rev. Dr. BEECE, President until 1850, since of Minne sota; the Rev. Dr. Hobart, now of Baltimore the Rev. Dr. Cole, President since 1850; the Rev. Prof. Kempen, and the Rev. Prof. Thompson. The Rev. Dr. DeKoven, of Racine Colwas for some time Tutor in Church History, the Rev. Mr. PEAKE, now of Minnesota, also held a Tutorship in Nashotah for some years. The Rev. Mr. Sorenson, of Waupaca, Wiscon n, was, for a short time, Professor of Hebrew These, we believe, are all the Clergy who have over been Teachers or Professors at Nashotah.

Returning.

The following extracts fully explain them Year by year we hope to chronicle more selves. The first is from the Utien (N. Y.) Mornng Herald, of Monday, April 2d:

tigs Herald, of Menshy, Arril 24:
"Desply intereding and solour religious services, of a special character, were hald restoredly at the First Production, Westerniters, Reformed Datch, and The their chievel, hamiliation, confission of sin, and covenanting acces with God. There are many instances rotated in Seriptors which god they have recently been held in the eastern churches, with great acceptance and benefit to represent the restored the re progressing in the city.

The observance of Good Friday is steadily "The observance of Good Frislay is stealily and bealthfully increasing year by year. Last year as well as this, the Board of Brickers in this part of the property of the prop

"It was gratifying thing to see that the pare had no stock quotations on Good Friday." The Courts, too, in New York, all but the Admiratly Costs, algorisationers, Who shall say that New York, all the the Admiratly Costs, algorisation that New York and the Hadden of th "It was a gratifying thing to see that the

NEW BOOKS.

DESIGNS FOR STREET FRONTS, SUBURBAN HOUSES AND COTTAGES, leadsing Stable for both Exercise and Indirect of the above classes of histoger. Also, a great based, so are not learhead to the Budgers, Teny, N. 19, 200 and 19, 19, M. F. Gonzales S. C. Miller, Totolo, O. T. Young & Bec-ton, of related by O. O. Miller, Totolo, O.

on. For sate by 0. 0. Miner, Toledo, 0.

This work (of which one of the Authors is the Architect of the new Trinity Church, Tole-do,) is intended for the ordinary builder or workman who has to do without the help of a scientific Architect. It is quite minute in its details, and the figures are drawn to such a scale that any one familiar with the construction of work anot fail to comprehend them.

It is a very useful work in the West, wh

gentlemen are so often obliged to depend on themselves and their "House-builder," and will tend to cultivate good taste in our every-day constructions, and among our every-day workmen. In this respect the book is a herald of better es, and every master-carpenter or househuilder should have it in his h

THE APOSTOLIO ETRENIOON: or, Papel Primary a Figures. By Gathelicus Verus. New York: Wim. H. Kelley & Bro. Per and by Street & Pearso. This little book consists of a number of articles first printed in the Christian Times. The Author sets forth sound Churchmanship and sound Catholicity. His little book is good for

distribution on hoth these matters. He firmly holds that the Protestant Episcopal Church is hardly say we endorse every syllable of that con-

HARMONY OF THE GOSPEL HISTORY from Passion Week to Pentecest. By the Rev. Edward P. Crap. New York: B. B. Burnad. For sale by Street & Passon. The Author states that "What is here offered

is a portion of a Harmony of the Entire Gospels, which may hereafter make its appearance." "It

is an attempt to arrange the contents of the Gospels in the order of time, strictly according to the testimony of the Evangelists themselves."

The Author is successful in his attempt, and begun a good work, which, we trust, he will he encouraged to continue.

HYMNS AND MUSIC FOR THE YOUNG, Schooled and ar-ranged with Original Compositions. By Rev. J. F. Ysong, B.D. Pars I, and H. New York: Oburch Book Scotty. For ask by Surce & Sussein

This collection of Hymns and Music is very well known. It seems admirably adapted for those for whom it is intended. It may be used either in the Sunday School, the Parish School, or at home.

VIEWS OF PROPHECY CONCERNING THE JEWS, THE 'SCOOM ADVENT AND THE HILLSRIUM. By a Layman. Fatheathphis. Seath, Sagilla 6.0. For talk yoldags 4.0.

There are some very sound and sensible "views" in this small volume. We by no means necept all the writer's opinions; nevertheless, we like to meet a man who has opinions, and w knows how to express them in good, clear, stuhhorn English.

The little book is interesting reading, and, sithal, whether one agrees or disagrees, agreeable and instructive reading. It contains a strong and clear setting forth of the doctrine of the In termediate State, a doctrine which is everywhere oming into life again among thoughtful men.

MERGY GLIDDON'S WORK. By Etizabeth Staart Phelos. Bos-ton: Henry Hopt. This is a slight religious story. The religion is that vague ghost of Celvinism which prevails about us, and which is amusingly enough called "Evangelical"! It has nothing to do with Church, Sacraments, Christian Profession or Means of Grace.

It is merely a shadowy religious sentimentalism, which is every day becoming more and more "the shadow of a shadow."

"Curcage Lagranger". This is to be an Illustrated History of Chicago, to be issued in twenty-five parts, one part each month. number is to contain at lesst four lithographic views of public huildings, churches, thoroughointa of interest, each view accompafares and points of interest, each view accompa-nied by a brief but comprehensive description of the scene or building illustrated.

The numbers before us are very heautiful in execution and design, and if those to come are but half as good, the whole will make a book st worthy of preservation.

Messrs. Jevne & Almini, 152 & 154 Clark treet. Chicago, are the publishers.



Mied.

HUBBELL.—In Milwankoe, Saturday morning, March 24th, Mrs. ABY MORRIS COOPER, wife of Hos. Lavi Hubbill, ared 54

MANY MORTHS COURSE, who is fine. Law Tubbeds, aged 56 personal diverge and we known to the deported Mr. Rabbeds, would have to cake drever upon he leath for he're of her subbe tile, and arrever to be reached orders. Mortes of the cabbe tile, Outsides form as the use by reached former of a subbed to destinate the sub-principle of the course of a subbed and technical here outside the course of the course of a personal course of the course of the course of the course of arrever to bloke cabiny as white destry of the states, the course of the course of the course of the course of here. The course of the course of the course of here of the course of the course of here. The course of the the course of the course of

Morell, beitige the beautiful, and edgingly the beautiful granules below in the property of th

[Occilinated from page 19.]

ster Day with us was not attended with that

Easter Day with as was not attended with that an definition scoremainers, blessant weather, but, nowithstanding, the congregation was very large throughout. At 6 o'clocks A. W, was the "Matia Service," and at 104 A. W, the Samble Carlotte, and at 104 A. W, the Samble Carlotte, and at 104 A. W, the Samble Carlotte, and the service, and at 104 A. W, the Samble Carlotte, and the service, and the service of the

cerried them. The service was choral—the sing-ing heing principally the children's part, and in-cluded five beautiful carols. "I cannot close this communication without men-tioning the sopeisition to the Parish of a handsome altar and lecter, of walnut. The former was in its place for the first time on Baster Sunday, and was a gift to the Parish. When the Parish was a gift to the Parish. When I was a proper of the Parish was a proper of the Parish when I was a proper of the Parish was a proper of the Parish when I was a proper of the Parish was a proper of the Parish when I was a proper of the Parish was

Mesers, Editors :- The Church of St. John's in the Wilderness, Peshtigo, Wisconsin, received, on Easter Day, a gift of a handsome Communion Set, of English manufacture, the offering of Capt. Marshall, of Ripon, in this State. St. John's Parish acknowledge themselves under great obligations to Capt. Marshall for the interest he has taken in their organization and welfare. Organ ized less than one year ago, and having as yet no church building, their public services have been held in the new school house recently erected in the village. But the accommodations, hesides heing necessarily very inconvenient in regard to sitting and kneeling, are hardly sufficient for the Sunday congregations-all the forms and some additional seats in the aisles being usually filled on that day.

on that day.

It is hoped, however, that the coming summer will see the erection of a proper Church. The site has been already selected, and lots appropriated to the purpose by the Peshtigo Company. The situation will be one of great beauty, nea the hank of a small brook, on a gentle rise of ground, and in the midst of a grove of young pines, apropos of which is the quaint and signifipines, apropos of which is the quaint and signifi-cant name which has been adopted by the new Parish. The lumber necessary for the building, (which will be of wood) was prepared list sum-mer, and has been carefully seasoned under shel-ter from the weather. It is now in perfect con-dition to be put together. The plan will probably follow very nearly that of Uploth's published de-signs for a rural Church.

The arrangement the interior will be some.

The arrangement is in the hubble desirable.

The arrangements of the interior will be some-thing quite unique. It is to be finished entirely of wood, panelled in such a way as to thend to-gether specimens of the several varieties of wood common in this part of the State. The furniture of the nave and Chancel will also be of native woods. These will he oiled, of course; and evwoods. These will be olded, or todays, and every succeeding year will deepen and enrich their color, and improve the general effect. This ar rangement has been tried with success in the new school house, mentioned above; and, I under

rangement has shed fried with selected, transite that she six simple the selection where the six simple that the selection where the six simple that the selection was selected to the selection of the selection and anity! Sai is the fact, that when one Chris-tian Minister would be samply sufficient to supply all their spiritual needs, they hurden themselves with the support of see whose antagomist pesi-tion, as rival shepherds occupying the same field, is a perpetual violation of the dwine law of Christian unity, washes the aggressive power of the Church in its conflict with the world, and presents an inseparable bar to that charity which maketh men to be of one mind in a house. Be-

massen men to lee or ose mmi in a nouse. Be-sides the Church Chergyman, there is a minister of the Church of Kome resident in Peshtigo. The first public service, according to the Prayer Book, held in Peshtigo, were conducted by a lay-man, on Sunday, July 24th, 1854. If first haplian was that of Jessie McArthur, (French, by the Rev. Fayerte Durin, Sept. 22d,

The first Episcopal visitation was by Bisbop Kemper, on Sunday, Sept. 25th, 1864, when he held services morning and evening, and baptized The report of the Rector for the year ending

no tepot of the Rector for the year ending on Easter Day, is as follows: Eaguism, 23; Confirmations, 12; Communi-cants, 20; Burnsla, 12; Families, 35; Individ-tals not included, 33. w. c.

GENERAL DIGCESAN INTELLIGENCE.

BALTIMORE, March 29, 1866, It was the privilege of the writer to he proent at the administration of the Holy Ri ation in Essauel Church, this city, on Wednesday evening, March 28th, when ninety two persons "were added unto the Church, of such" (we trust) "as shall be saved." The Rector, Rev. Dr. Schenck, has been untir preparation of these candidates; and through God's blessing has had his heart rejoiced at the abundant outperfer the Holy Spirit. To the abundant outperfer of the Holy Spirit. To the abundant of the Common the Holy Wilsting, because was prevented, owing to the state of his health, from daminisering the Critinases, and atmost at the last moment, as measurer was disposed for Bolton Johns, of Vierno of the note impressive states, some ten or twelve of the clarge occupying the chancel. Bashop Hopkin, of Vermont, being providentially in the leafury occupying the chancel, almost of the hopking of the Memorial, and Brooke, of Christ Church, took part in the services, and Bishop Hopking delivered an interesting address on the rather of the Enzyet theory, and the control of the Enzyet the control of the Comprehension of the change of the clark of the clark of the Comprehension some statistics of the class, which are reproduced here as this effects of the class, which are reproduced here as their of the clark of the abundant outpouring of the Holy Spirit.

as is his existen, read to the congregation some stitution of the class, which are reproduced here as The data which are reproduced here as The data mumbered in all 102, of whom 4 were cleanized by sittiness and when the causet, and that less conductive experiments of the class of the class

dent of the Southern Churchman

A correspondent writes as follows:

writes as follows:

There is a vacancy in this Church since Mr.

Maon left. We have recently made up the sum

6,5400 with which to searce the services of a

minister—parsonage with twenty or thirty acres

10 land, fact, 6x, free of cost. Class a minister

be hat for the compensation? Side place and the

behat for the compensation? Side place and the

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Flavours County, Va.

North Carolina.

North Carolino.

The Bishop visited St. John's, Fayetterille, on Saturday and Sunday, March 10th and 11th, preached on Saturday evening and Sunday worning and overning, and confirmed twenty persons after the Sunday evening service.—Church Int. We have heard with great satisfaction, that the Committee for Domestic Missions of the Gen

eral Convention have extended pecuniary aid to twenty-five of the Parish Priests of this Diocese.

South Carolina.

We have received the following circular, and commend it to the charitable consideration of our readers. The work is a noble one, and deserves

readers. The work is a noble one, and deserved all that it asks:

In the anne of the Lent, we come to present.

In the anne of the Lent, we come to present.

In the anne of the read of the control of t all that it asks:

of the Professors and Students. This is our os-ginning; we have a shelter, but not one dollar. But in faith we have determined to go on, and the Trustees have resolved that the exercises of the Seminary shall commence on the first of April. We need four thousand dollars (\$4,000) to carry on the work this year; but we desire to raise two hearded and fifty but we desire to

(\$250,000) to put the Institution on a secure and

(\$250,000) to just the Institution on a secure and permanent haum.

The property of the household of fishe, our way people by over Christian clearity with an object toner worthy of your aid that this Southern asked of the Propiets, when it said we'll so the word of the Propiets, when it said we'll so the Church, in the great and proclair field which the everdating Good of the Son of God in the Church, in the great and proclair field which the restanting God of the Son of God in the Church of the Son o

necion with the Church. We propose to entire the an article feature and it is a marked feature and it has a gravity needed, as elausation has necessarily been made suggested as elausation as the same and the same reedmen in our midst may soon have their tren of the same race to teach and to minis of restance in our midst may soon have better bruthern of the some rost to teach and to uninister to these in ledy things. Benides which, what a proposed quase force as of prevaleng a cheef, and the sound of the s

You will please send your donations to me,
Camden, or to the Secretary of the Board, in the
city.

Bishop of the Diocese of South Carolina.

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THE OWL WROTE A BOOK .- The owl wro THE OWL WROTE A BOOK.—The owl wrote a book to prove that the sun was not full of light; that the moon was in reality much more lumin-ous; that people had been in a mistake about it; that the world was quite in the dark on the sub-ing the control of the sub-

"What a wonderful hook !" cried all the night "What a wonderful hook!" cried all the night hirds; "and it must be right; our lady, the owl, has such very large eyes, of course she can see through the mists of ignorance." she is right, no doubt. As for us, we cannot see a blink; the moon and the sun are alike to us, and for any thing we know, there is not light in either. So we go

e know, there is not light in citier. So we go rer in a body to her opinion."

And the matter was buzzed about until the sgle heard of it. He called the birds around im, and looking down on them from his rocky

"Children of the light and of the day, beware of night hirds! Their eyes may be large, but they are so formed they cannot receive the light, and what they cannot see they deny the existence and what they cannot see they deny the existence of. Let then priase moonlight in their hands, for they have never known anything hetter; but let us who love the light because our eyes can hear it, give glory to the great fountain of it, and make our boast of the san, while we pity the ig-norance of the poor moon worshippers, and the sad let of thesawake live in darkness. nake our boast of the sun, will herance of the poor meen worsh lot of those who live in darkne

A man's first care should be to avoid the re-A man's first care should lie to avoid the re-proaches of his own heart; his next to escape the cansures of the world; if the last interfere with the former, it ought to be entirely neglected; hut otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the apphase of the public. A man is more sure of his contact when the vertice he passes upon his own behav-ior is this warranted and confirmed by all who

The presence of God calms the mind, gived sweet repose and quiet, even in the midst of our daily labors; but, then we must be resigned to Him without any reserve.

What God will, how God will, and when God will, defines the rule which should govern the desires of the child of God.—O. Winstow.

Miscellaneous.

The Rain

All night long the clouds are weeping, Great round tears of falling rain; All night long the wind was sobbing, As if Nature's heart was throbbing, With a mighty burst of pain,

How the great trees of the forest,
Tosacd their long arms to and fro;
How the trembling branches quivered,
Whils the air around them shivered,
Into thrilling notes of woe.

It would seem as if some anguish, Hold the earth in writhing pain; But I knew that on the morrow, She would rise up from her sorrow, Stronger, fairer, for the rain.

Oh, the wealth of verdure springing into life and strength and light; Every seed and bud is swelling. And the beauty in them, dwelling, Soon will open to our sight.

Soon the winds will die with a And the clouds have ceased to wee For the spring repeats the story, Resurrection unto glory, From the winter's dreamless sleep.

All our knowledge comes with sorrow Faith is strengthened by our fears; And our life in better, pures, Loye is sweeter, heaven is surer, Through the discipline of tears.

The See Bishoprick-or, the Apostolic Position of the Apostolic Ministry.

BY REV. W. ADAMS, D.D., OF N

Published to the Ohurch Review in 1837. Rovised and corrected for Tax American Correctman.

But to have Primitive times and come to our own. All the nations of the Statern World even the control of the control of the state of the Statern World even the control of οŭ.

of the Espacopate.

It may, to be sure, be answered that the arrangement of the Espacopate found in Scripture and the Primitive church, came naturally and by accident. St. Paul naturally went to Rome as the center of the Roman Empire and et all the

pacy.

Thus our Episcopate is fettered and shackled by Congregationalism rampant in the Church, or by self-uplifted Preshyterianism. These two in-

fluences show themselves in all sorts of difficulties and disrespects, and increasity finemen show themselves in all sorts of difficulties and thromperfs, and incapacities and officeness. Many of our Bithops feel it and know it. They have a grant and only effect, the outbest and the greatest office that ever was inagined, and yet acrying it out, our control of the control of

service and the service of the servi

and extension. [re me commerce.]

"Nellie, my dean," said Thomas Palmer to his little girl, "just ran down to Mr. Barton, the grocer, and tell him. Tra very sorp; or tel-thin have his hoots to-night, but he shall bave them without fail to-morrow morning by twelve o'clock!" The First Lie.

Notice W. Name was to take the message, but just then Alice White passed the door, and saled ber og and see a being on an experiment of the sale of th

from him, as also knew size out not deserve to be structured by any clarity, the first on if the little heart would breake; it was the first time who had breake; it was the first time who had, and the control of a first did with a had, quite work of the control of the control

wish you had sent me down the ho "I wash you had sent me down the hooks," he said, "as it came on to rain, and I wanted them."
"Well, it," said Mr. Palmer, "there was more to do to them than I first thought, and so I sent Nellie down to say that you should have them this morning."

Neme toward was a series of the kind!"
"Wily, you didn't do anything of the kind!"
aid Mr. Barton, who was an ill-tempered man.
"Indeed, I did, sir."
"Indeed, you didn't I so it's no use your telling me that lie!"
The Lean part in the babit of telling

me that lie!"

"Mr. Barton, I am not in the habit of telling
lies, nor of heing accused of telling them, and I
will not allow you to speak to me in that way,
aid Mr. Palmer; then looking at Nellin, and
judging from her face what was the real truth, he
indded:

"I sent my little girl, but she may not have one;" but Mr. Barton had bounced out of the top hefore be had finished. Nellio trembled for fright, as she then saw what

Neilie trembled for fright, as she then saw what her wickedness had led to. Her father called her to him, and she came, hanging her bead down in fear and shame. But the good shoemaker held up her face, and looking

hanging her band down in four and shame.

Intelligent has been been down in four and shame. Only the control of the control of

ORIGIN OF WIGE.—It is said that the first wig Omion or Wros.—It is said that the first wig worm was by St. Louis, who lost his hair in Pal-estine, and when Queeu Blanche saw him so caputically dended size was sorely vexed. Six, however, bethought herself of a remedy, which was to cut off a lock of hist from the bead of verry courtier; these she sewed carefully to-gesher, and thus created the first wig.

LEY THE inmate of a family he too sick to come to the table, and an anxiety is felt for him; hut let him for years not come to the communion ta-ble, and no concern is expressed.

Tuny who have dishelieved in virtue beman bas never heen found perfect, might just as reasonably deny the sun, because it is not always

Enthusiasts are men of one idea. Heroes are men of one design. They who prosper in the world are usually men of one maxim.

Acknowledgments.

the following additional sums, in peedd or not object recovaned in the "Fress Oliceller;"

O. M. H., Enrillepten, N. J., \$3, Rev. Dr. B., \$5. Leois, \$5;
J. M. Q., \$3. Loois, \$5 is Mrs. O. W., Pishtomouth, N. 7., \$7;
Mrs. L., \$8. Loois, \$5 is Mrs. O. W., Loois, \$70; A Leois, \$7 and B. Leois, \$7 c. C. S. 200; Rev. Dr. B. Leois, \$70; C. C. P., \$8; Loois, \$1; Miss M. A. 7., 34. Loois, \$40.

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ings may be sent to the Rev. P. B. Harriman, Cor. See., of
s.M. Beath, E.s., Tremurer, Hartford, Cont.
result, Feb. 100t, 1866.

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y Catalogues, giving further information, address the Restor, igh P. O. Box 1990, Chicago, Ma. deci BELLS! BELLS!!

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EDUCATIONAL. The underlighted wishes to communication with persons desirons of engaging in thris communication with the region of work in Jubilea Celliactivation with persons desiroun of supering in thristian Esta-sistentials with persons desiround of work in Sabibas College: The lists action are, and family, to take charge of the Boarding A Cheegement of the College in the College in the parties a secretal appreciation involving farming or hosticul-lating a secretal appreciation involving farming or hosticul-lating and the college in the college in the college of A Christyman without family, who would fill the position of Moster.

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Rt. Rev. Geo. M. Randall, D.D., Bishop of Colorado. Price Fiftee Cunts—A supply is a few days.

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PROPRIETOR

VOL. V.

CHICAGO, THURSDAY, APRIL 26, 1866.

NO. 4.

Miscellaneous.

God Speed our New-made Bishops.

- God speed our new made Bishops, A noble work is theirs; The people's heres are with them, Their begreen many prayers; North to labor, They have been continued to the con-tract the night shall fall, Until upon the mountains, They hear the Moster's call.

- They go to seek His children, To gather those who roam
- They go to seek His children,
 To gather those who roam;
 The sheep without a shepherd,
 The lost without a home,
 To gather them is afety.
 The torn and scattered flocks;
 The torn whose feet are weary,
 And wounded by the rocks.
- They go to bear Christ's businer, In love and reith and right; God speed of the the Labor, See the Christian of the Christian West out in days gone by; Pro Jesu et Beclesin, Their ringing battle ery.

- Their ringing battle ery am No shade shall diss their lam No stranger take their eco "Of pare and everlasting And passionless renows." God epiced our new mode Bis. And guide them on their w The prayers of all the Churc Go out with them to-day. Tour, CONN.

The Employment of Symbols of Our Lord.

The Europioyment of Symbols of Our Lord.
One of the very excities that was made use of the lap propose, its highly centess and interesting. Upon many of the scatter flower, those subternational content of the center of the cen

namony, comma ten grun potentates of bolt, said bear hole the lord and lost one to the realism of like the lord of the lord of the lord of the bear hole the lord of the granter and allogerial subjects, seemed in any ways to point to the character such ladery porer of nature, when the winds and wwere obeyed, at whose bidding the fion should be down with the lann, and pieces should rigo into the ord man stung to death by the bits of a sergent, that do strength the Dovil, oversome Death, and Himself descended into their, to bring such visa-tion of the lord of the contract of the lord of the lord of the thing winds of the lord of the lord of the thing winds of the lord of the lord of the fitting winds of the early Circlaians as a fitting wind of the early Circlaians as a fitting wind of the early Circlaians as a fitting wind of the early Circlaians as a

Himself.

Another Symbol of our Lord, frequently to be mot with in early times, is derived, not from the myths of heatbenism, but from the parables of the Gospel itself. It is that of the Good Shep-

to the two-put item. As it make was Video with the Anabler Symbol, connected to be certain degree with the last, is the Lamb of God. This indeed to did, perhaps, the most favoure Lamb of the Cod. This indeed to the Lamb of Lamb of the Cod. The Lamb of the Cod. The Lamb of the Cod. The Lamb of the Digital; "Leichold Ha Lamb of God." and of the Digital; "Leichold Ha Lamb of God." and of the Cod." and of the Cod." and the Lamb of Symbo, we have the livine lame, marked by the glory round His bend, and bearing His name above-His forelead, writton in the Symbolic char-acter, of which I shall speak hereafter, standing upon the mystical mountain of Qod, the mountain

of the Lord's house, the Church, from white four streams, the four veers of the contract of the Church.

A hater form was that of the Lord.

Cross, the by mich the basics, the sign of His reference of the Church, the sign of His reference of the contract of the contract

As our Lord was the Lamb of God, so the dis As our Lord wea the Lamb of God, so the dis-ciples are not universally to be me with under the form of the sheep of Hig pasture. Of course, where this is the case, sartie, reported would have regarded to the contract of the course of curious misgling of Symbols, it is common to find the hand amongst the sheep; and I date say away will remember the Hyman Model, "The Lamb the sheep have missourch." There is a curious instance, where not only it the Lamb found standing with the sheep, but the surface found that it is the sheep of the course of the found standing with the sheep, but the surface His spatiol; and in a curious mounts, while now

sound seasoning was the society, see, the season like spatiol, and in extrono monday, which now exists in one of the churches at Rons, will be seen a long procession, where the Lamb marches round all the seed of the seed of the seed of the round all the seed of the seed of the seed to be found mingled with the deer; but the deer to found mingled with the deer; but the deer quenching his thirt at the fourthis is sentimes, not very frequently, to be met with as the symbol of ting gold. Carlot, and the seed of the gold. Carlot, and where the seed of the seed of the seed of the water brooks, so longeth my soul after Theo, O Gold."

water zroom, no jongeten my toun nater lines, of To revert to Symbols of our Lorely. He is often to be found designated by a lion; the line of the thine of Jackis. A more touching englement is be-policion. The policion, the most possible my sta-still, was accustomed to text open its own Lireau, and to feed its young ones with its blood. This, the contract of the contract of the contract of the least sense, for all martyre, whose blood is the life ent sense, for all martyre, whose blood is the life of the Church and in that genes the has been one-ployed upon the Martyr's Memorata of Oxford.— December Lettere on Symbolium.

A Sketch Prox Demmark.—The lower order of Dance will bear comparison with that of any other country for attends to body and brightness of mind. A Somerestabire pessant would not generally have much chance of success in a wilage such as we have all over Demmark, where every one can read and write and own a put of ground. It is Mr. Cobber's Parnisse realized. ground. It is Mr. Coblew's Paradias relatives Same of the peanst girls are very pretty, with plain yieldow half, and rather long mean, the plain yieldow half, and rather long mean, the plain yieldow half, and rather long mean, of Wales. The country girls set themselves of with all-theods and bright gowns without regard to color. I have seen a yellow tenselves of the general of all. But the contains of the failer women is far more interesting than these modern mixtures, being the genuine old Friedand cos-tune,—Once a Wich.

OUR BLESSER Loun calls Himself a Shepherd, Orn alssassa Lóna calls Himself's Sbephert, and His Church a Feld, and of course, therefore, baving both shore and lambs within, as suith the prophet Issini, "His shall lead His flock like a shepherd; He shall gather the lambs with His arm, and gather then in His boson." This is our Savior's description of His Church with His our Savior's description of His Church out our friends the haptens spoil the figure, make the Church but a great cattle yard, wherein none can enter but these of just such a weight and so

"We see in general," says Hutcheson, "that mankind can be happy only by action of one kind or other; and the exercise of the intellectual pow-ers is one source of natural delight from the cra-dle to the grave."

Silk.

Of the face fabrics which he human roce have invented to cover their bodies, silk is among the most ancient. The fight is thereby will authenticate the second of the silk in the second of the silk in the second years before the Christine ent. Illustrated work upon its ordinare, waited to be still in existence. Ancient Greek and Lafan suthers silked frequently to its use both in Tomphile, daugiture cases. Ancient Greek and Lafan suthers silked frequently to its use both in Tomphile, daugiture of Platin, was the first Greek and Lafan suthers silked frequently to its use both in Tomphile, daugiture of Platin, was the first Greek and worve the rare product into that farty game, while have been considered in the silked of the silked with the silked silked to the silked of the silked with the silked silked to the silked with the silk to monopolities its production until the year 500, when two Persian Muchs, having trought some eggs of the eille-worm in a bullow read to Jasi when the persian the substantial production of the substantial production of the substantial production and could be producted by the substantial production production and could be producted by the conference of the production of the pro or only years, and in 1100, appeared as no over lege commencement in a gown woven entirely from Connecticut silk. At the present time it is cultivated in many portions of the United States. The warm climate of the South is more favorable

to the growth of the white mulherry—n variety of mulberry peculiarly adapted for the silk-worm's food.—Journal of Commerce. Fool.—Journal of Commerce.

The Appropriate was Wester.— In a conversation of the property of the control of clasion a woman has reached is sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, useful pile principle or self-conceived in pravent us from acknowledging. The intercept, therefore, is marochable, that the man who thinks it beneath his dignity to take counsel-with an intelligent wife, stands in his own light, and horrays that lack of judgment which he tacitly writing to the contract of the contr

How admirable is that religion, which, while it seems to have in view only the felicity of another world, is at the same time the highest happiness of this.

ntes to her.

Sabbath Physiology.

The Almighty rested one-seventh of the time ation, commanding man to observe an equal be. The neglect of this injunction will al-sooner or later, bring mental, moral and cal death.

physical death.
Rest is an invariable law of human life. The
busy heart beats, beats ever, from infancy to old
age, and yet for a large part of the time it is in
a state of repose.
William Pitt died of apoplexy at the early age
of forty-seven. Willen be destinies of nations
lung in a large measure on his doings, he felt

a state of repose.

"William Part island on spot herlines of statement with the complex of the c

the Sabbath.

In New York, the mind of a man who man fa million a year.

In New York, the mind of a same who sude half a million as say, went out in the night of half a million as say, went out in the night of more and the same and th rest, is demonstrat law of our nature.

Use or Goon MES IN BAD TIMES.—It is very necessary that good men abould live in very bad times, not only to represent the writed worth, that God may not therefore writed worth, that God may not therefore the did in the days of Xoob, when the worth that corrupted is ways; but obtained banan conversation, to give check to windowless and to revive that practice of without young great and bright ex-prentice of without process and conversation. per come, so manuscus, mes to revive time precise of virtue by some great and bright examples, and to return the same and to return the same and to return the same and the sa

The memories of childhood, the long far away days of boyhood, the mother's love and prayers, the voice of a departed playfellow, the ancient church and schoolmaster, in all their green and the beart in the hallowed associations, come upon the heart in the autumn time of life like the passage of a pleas antly remembered dream, and cast a ray of their companying and

andly remembered dressn, and cast a ray of their own purity and sweetness over it.

Frequent and fierce is the devil in his attacks on all sides besieging our salvation. We therefore must watch and be sober, and everywhere fortify carrelves against his assaults; for if he but gain some slight vantage ground he person to make for himself a bread passage, and by degrees introduce all his forecas.—Chryssotron.

Diocesan Jutelligence.

ILLINOIS.

on-Boy. Charles A. Gilbert, Joliet, ch.-Mr. Gao. P. Lau. Ghicago, P. C. Bex

7 during unbisecessor.

TY CHURGH.—Corner Wabseb sycome and Joebseb
or, Roy. Gro. D. Coustes, D.D. Residence, M.Ev.
or, Roy. Gro. D. Coustes, D.D. Residence, M.Ev.
or, M.Gullé Booms. Services 11 A. M. and 7‡ P. M.

CHARLES CONTINUES AND ADMINISTRATION OF THE ADMINISTRATION OF THE

"31 Judicis, que: Omission, que concer de la fina de la comparación del la comparación del la comparación de la comparación del la comparación del

Sector. Services, 10; A. M. and 1; F. M.

MARK'S.—Cettage Grove, (near Omno Douglas,) E. B. Tu
Bactor. Sectorace Cettage Grove, near Sengias Fince. SerBactor. Sectorace Cettage Grove, near Sengias Fince. SerBactor. Sectoracy School 2 1-2 F. M., 5-Bowel by Eve
10-1-2 A. M. Seathy School 2 1-2 F. M., 5-Bowel by

Prayet.
REV. J. W. OSBORNE-Registroe, 51 South Unetts street
REV. GEORGE C. STREET. Residence, 133 Von Barenst.

Of Austricon. REV. THOMAS, SMIYH, Residence, 13s Wabssh Avenue. REV. ROSWELL PARK, D.D., Rector Immonuti Hall, Lake View, near Chicago. REV. J. GREEN, 890 West Loke street,

The Rev. Charles Stewart has accepted an unanimous call to the Rectorship of St. Matthew's Church, Bloomington, Ill., and desires that his letters and papers may be addressed accordingly.

A week or two ago we gave a few figures for the mental digestion of our neighbor, the North-western Christian Advocate, relative to the progress (backward) of the Methodist Episcopal Church. As a sort of assistant to the difficult feat of digestion, we would add a few more of the same sort, reaching back a couple of years

In 1860, the membership of the Methodist Episcopal Church in Illinois, was as follows:

Central Illinois Conse Biggois Book Siver In 1864, the membership in the same Confer-

ences was as follows: 18,916 91 576 18,366 19,417 al Billinels Confer Central Bullion of Handle Rock Blver in Rocks Blver in Rocks Blver in Rocks in Rocks

New Jee in a suberbilly in Jour years, 14,220.
These figures as teches from the official decements. We are as much astonished to see them any one die care to be. We have you was bring years to us almost incredible. But the care right-froming was not assistant of the care right-froming way was rainflowed in subscheding the State, we will not construct the care right-froming way to be careful falling the care of the care right-from the state, we will be country. In 1800, there were 190,427 annhars of the Mechodit Church; in 1804 these were 190,527 the table to the state of the care of the Net loss in membership in four years, 14,220.

Doorges of Halmon, Takastron's Ortics, 1 Oblesse, April 18, 1846. } The first Sunday in May next is the time des ignated by the Canon for the third quarterly col-lection in aid of the Diocesan Fund. Will the Clergy please take notice of the sa

GEO. P. LEE, Treas.

Bishop Lee, of Iowa, visited St. Luke's Church, Dixon, on Monday, April 16th, when after Eve-ning Prayer by the Rector, the Rev. H. H. De Garmo, he preached, confirmed thirteen persons and addressed them. The church here is soon to

and addressed them. The church here is soon to be much calazed. On Twesdy evening, April 11th, the Bishop made a second violation, and the product of the made a second violation, and the process of the firmed insteam persons and addressed them. For a strength of the process of the process of the production of the process of the process of the large of the year. Some of the persons confirmed were from neighboring towars.

Springfield, Jacksonville, Cairo, Peoris, Jubilee College, Pekin, Tremont, Geneseo, Tiskilwa, Free-port, and other places.

Rt. Rev. HENRY W. LEE, D.D. Residence, Davetport

The November W. Serry, M. M. B. State of the November State of the

The Rev. George W. Watson, of Lyons, has The Rov. George W. watson, or Lyons, has accepted a call to the Rectorship of Christ Church, Burlington. The Rev. Willis H. Barris, late Rector of Christ Church, Burlington, has eather push in Sutties as "By Professor of Ecclesiastical History" in the Theological Department of Griswold College, Davesport.

Consecration and Confirmation. - Saint John's Churck, Clipton, Iowa, was consecrated the second Sunday after Easter, by the Rt. Rev. Henry W. Lee, Bishop of Iows. The clergy present were the Rev. Dr. Killikelly, Rector of Trinity Church, New Castle, Diocese of Pitts-hurg; Rev. Geo. W. Watson, Rector of Grace Church, Lyons; Rev. Horatio N. Powers, Pres-Condron, Myons; Nev. Horaco N. Lowers, Fred-ident of Griswold College; Rev. Chester S. Per-cival, Rector of Grace Church, Cedar Rapids; Rev. W. W. Easthrook, M. D., Minister of St. Luke's, Lansing; and the Rector of St. John's, Rev. F. Humphrey.

The labory and Clergy in surplices, were re-ceived at the entraines of the Church by the Wardens and Vestrymen. They entered the Wardens and Vestrymen. They entered the Church and passed up the sader yerseting alter-tion of the passed of the passed of the passed into the contract of the twenty-fourth. Paslim. The Babop having them has sent in the Episopola chair, received the intrinsum J. Stourney, En-Babop having them has sent in the Episopola Chair, Perceived the suntence of consecration. Each one of the Passed School, and the Eph. 11, 20, 21, 22. His sermon was listened to with prefound innerest by a large and Mr. Joo. with prefound innerest by a large and Mr. Joo. doct. The maine was beautiful and nurrestive. The Bishop and Clergy in surplices, were re

Gmiton, chanted the Venile, To Dessa Late. The music was beautiful and impressive.

The Holy Communion was administered by the Bishop, assisted by Rev. Mesars. Watson and

the Bishop assisted by Ice's, Mentix visual Mumplery, Mumplery, Service conveneed at three observed. The Rev. Dr. Kliffkelly, Rev. Mr. Percival and the Restor, took part in the services. The Rev. Mr. Powers preselted a beautiful sort more from 1 Cor. x-3. 4; and the late framed its presum, x-3. 4; and the framed its presum, x-4 in the presum when the Rev. Mr. Poreival praceda an interesting sermon from 1 Peter 11s. 3.

In the evening Bishop Lee presched and confirmed three persons, at One Church, Lyons, Rev. George W. Waten, Beson.

From another correspondent we have the fol-

MESSES. EDITORS :- St. John's Church, Clinton, Clinton County, Iowa, was commenced about the middle of May, 1865. The foundation stone was laid with appropriate ceremonies, early in June following, by the Rt. Rev. Henry W. Lee, Bishop of Iowa. At this time the only place of worship the Church had, was a building erected for a school house in 1856, soon after the organization of the town, and although only intended for temporary use, so weak was the

Church, and so uncertain its members, changeable as are the people of every new western town, that although in 1856 the project of building a Church was started, and a subscription of \$1.500 raised, which would, no doubt, have been muc increased by pushing it energetically forward, it was suffered to fall to the ground, and no further effort was made until the fall of 1864. It then became evident that either the Episcopal Church Cliston must die out, or at once a church building must be creeted, and from small beginnings, and a projected building (on the start) to about \$,2500-of wood, subsequently brick, to cost, say \$4,500, we now have a substantial and truly architectural stone Churc stantial and truly architectural stone Church com-pleted and free from debt, at a cost of about \$7,000. With the exception of about \$1,400, contributed by friends at the East, the entire consumes or grown at the East, the entire amount has here occitivated in Chino, many of our olders nobly coming forward and assisting the best of the Chino of th amount has been contributed in Clinton, many of our citizens nobly coming forward and assisting

MINNESOTA.

r. HEMPY D. WHIFTLY, B.D. Reidence, Portbault, are of Concention—Rev. Edward E. Welter, Red Wing, at Secretary—Rev. H. G. Busterson, Wabasha. Bre-Hon, H. T. Welter, Misnespolit. OHUROHES AND GLERGY OF ST. PAUL.

ORUROMES AND ULESON OF ST. FAUL.

OHREST CHURCH—This drech, nur center of Cedar, Genira.

Town, Rev. S. Y McMasseas, D.D. LL.D., Bestor.

97. PAUL'S CHURCH—Corner of Sta and Olive streets, Lowertown. Hey. A. D. Parasson, D. R., Rector.

THE BISHGF SEARURY MISSIGN,-LOSS BY FINE.—The Mission House, occupied by the Rev. Dr. Breck, was consumed by fire on the night of the 26th ult. The cause of the fire is not known. In a few minutes it laid in ashes the first house huilt in Farihault for the Bishop Seabury Missince The Bred, O., Tames and findly also be proved the season works addressed to the Recdenote. The Bred, O., C. Tames and Sanity also be lyst the part of this Mission Home. The Marhometics are the principal antiferrors are the season of the season

He is thankful to God, that out of iminent danger, all of both families esci FARIBAULT, Easter Monday, 1866.

---MICHIGAN.

Secretary of Oncertion—Rev. Got. B. Gillergie, Ann. Abbir, R. Rev. BLUCKE, AND GLEROY OF BEYENGT.
R. Rev. BLUCKE, A. McGoranty, R.A., S. C.L., Old. Reddence of P. ALTICA Giller, George and Shelty vireds, Rev. M. O. Listrass, Revice, Reddings, Sectory, Seas adjulting the delects.

im eturch. ST OHUROH.—Jefferson Avense. Rev. Davishin H. Par-s, Booter. Refidence, Christ Church Restory, No. 234 Wood-street East.

project front East.

Adalysizar OldEoft-Woodband Armas, cotter Woodbridge Street, Rev. A. Maris, Reider, Revidence Woodbridge Street, Rev. A. Maris, Reider, Randesson UP French A. 17, DFETER OUTDOIL-Turnboll Armas of Levents 48, 47, 2000.

CHOOL OF CONTRACTOR World and Armas, content light street, Rev. William E. American, Reider, Reider, Reider, Reider, Reider, Agheing for the Christ.

EPISCOPAL APPOINTMENTS NTS.

May 8,
do 10, 11 do
do 14, 71 de
do 16, 19 do
do 14, 71 de
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do 10, 19 do
do 10, 19 do
do 10, 19 M. M.
do 10, 19 M. M.
do 10, 11 T. do
do 24, 71 do
do 27, 11 A. M.
do 27, 11 F. M.
do 27, 17 do
do 29, 71 do named Church, Bartlegs.

Parth Charet, Plant
Parth Charet, Courtland.

Marky Church, Ground Papilla.

Joshy Church, Pethording.

Parth Church, East Sagleum.

John's Church, East Sagleum.

John's Church, East Sagleum.

John's Church, East Sagleum.

John's Church, East City.

James' Church, Boy City.

James' Church, Box City.

James' Church, Box City.

James' Church, Box City.

James' Church, Box City.

John's Church, St. Citie. MISSOURI.

Rt. Rev. C. S. Hawks, B. D. - Revisionec, Peni street, nea-colean Avenue, St. Louis

Checken Averse, St. Lecis

Scorriary of Concention—Mr. Wm. T. Masso, St. Lecis

Scorriary of Concention—Mr. Wm. T. Masso, St. Lecis,

Checken Averse, Concention—Mr. Wm. T. Masso, St. Lecis,

OHRIST OHUGOI CHAPEL—Centr this and Lecus streets,

Rev. Masson St. Concentration of Co steret, between Leffingwell and Evrip Avenues.

57. JOHN'S OHURCH-Corner of the and Sprace streets. Rev. WILLIAM G. SPENDIS, Recier. Beskinge, 114 Elso street.

57. OEORGE'S CHURCH-Locot, near the street. Rev. Expusion. P. Beskingt, D.D., Rector, Raidingt, 46 Pfacet, bet. 10th and

IND.

GRAUE CHURCH.—North St. Louis. Dishop Hawas effect easied by Rev. Panter McKra. TRINITY OHURGH-Corner Hibstreet and Washington arenne Rev. E. U. Herrodanson, D.D., Roches. Residence, Seventecath Sa, bet. Christy Av. and Mergan st.

Sv. Louis, April 18, 1866.

MEISES. Entrons:—Since my arrival in this City, I have been so engaged that I have neglected my kind friends in Chicago to an extent I very much regret. I regret also to find that the Church is not in as flourishing a condition here as oue would expect in a city of the size of St. onis. It is generally conceded that the population of St. Louis is some fifteen or twenty th and above that of Chicago, and yet there are only five parishes in this great city, or about onethird the number of those in Chicago. Churchmen here, with whom I have conversed on the subject, feel ashamed of it; but few seem to suggest a remedy.

Trinity Church, which was burned over a year ago, and then rebuilt and consecrated last S mer, is a gem of church architecture. The exterior is very plain and unpretending, but as soon as we enter the sacred edifice, we find ourselves in a charch. The wood work, of solid black walout, in contrast with light colored walls, gives it a charming appearance. In frescoe, on the wall of the how chancel, are twelve figures representing the twelve Apostles. The effect is very beautiful as one enters the church, these twelve patriarchal figures seeming to stand watching over the Church which their Great Master established and committed to their keeping, and that of their sucresorts. The writer, a stranger in the city, enjoyed, far heyond the power of words to describe,

the daily services in this Church during Holy Each evening a sermon was de Nook W by one of the city Clergy, and it was traly a

week of Holy observances.

On Easter Day the church and font were very tastefully and heautifully decorated with the the service sory we cancers onto not were very tractefully and benefits with the choicest flowers, and the edifies with the choicest flowers, and the edifies when the character of the contraction of the choicest flowers and the edifiest superiorized properties and the choicest flowers and the choicest flowers and the choicest flowers and the choicest flowers and beautiful. A very expressible incident value of the choicest flowers and beautiful. A very expressible incident illustration of the choicest flowers and the

he ready for the rod. I am not enough of sun-critiset to describe this noble edility, and as it will doubtless be done by some one competent to the superior of the superior of the superior of the superior while it is loyed to be by eart Syring, it will be the disset durath edilice in the West, for any in the country. Dr. Schueler, will be much releved when he finds this specious church ready for eccepancy is not in some confidence of the first control of the superior of the superior of the first country of the superior of the superior of the charge of the superior of the superior of the charge of the superior of the superior of the charge of the superior of the ready for the roof. I am not enough of an

entablishment of new parishes in various parts of the city.

I had almost forgetten to record my gratifica-tion at the excellence are Conguentary in what in new name implies. It is eminently the paper of the American Cherch. I have been tables, the parts of the congress of the con-trol with that opinion I fully agree. I exceedy been and trust that the Church throughout the country may appreciate that the Church throughout the country may appreciate that the Church throughout the great work. Every tree Christians should be a regular and a paying subscriber to The American SCR CERCENTES.

St. Louis, April 19, 1866. Messes. Enitors:—Church matters in St

Louis are steadily advancing. Every church is filled to overflowing with congregations. The seats were all taken as quick as the announce ment of their being open for competition was made ment of their value open or conjection was made hower; and it consequence per seals average 20 per cent, higher than ever helore. Indeed the want of church accommodation is so great, that there is neither room to accommodate, nor is it within the means of mechanics and artisans to return years for their families.

Rt. Rev. C. S. Hawks commenced his confir-nations on Palm Sunday, and the following thus

mations on Falm Stenday, and the following them for is the result:
Grace Church, St. Louin, 31, "Trainty, do., 23, Christ, do., 23, St. John's, do., 24, Christ, do., 20, St. John's, do., 14, St. George's, do., 20, Timmbay last, Bishop Hawks left, for the interior of the State, on a tour of visitation. He will be absent two or three weeks.

Grace Cartilla, a Ministon Stundey School, and with great success. There are about 200 children in attendance. A number of new Chergmen have backly been received into the Discosin, and all are doing well.

St. Louis, April 17, 1866.

MESSES. EDITORS:-Last Sunday afterno 15th inst., St. George's Church Sunday School held its twentieth anniversary. The eburch on this occasion was well attended, there being upwards of twelve hundred persons present; the bady of the church being filled with the children of the School. The opening exercises began with the Hymn, "Around the Throne of God in Heaven," after which, the Creed and Prayer was recited, followed by "Gloria in Excelsia," which was sung with feeling and spirit,

The Gospel for the day, St. John x. 11-16, was then read, followed by that beautiful Hymn, "Mary to the Saviour's Tomb."

O. J. Owen, Esq., the efficient Superintendent, O. J. Owen, ESS, the cancient Supermembent, them gave a brief report of the progress of the School for the past twelve months. Death has taken from the School one very faithful and kind lady Teacher, Mrs. E. Moore Brotherton, and lady Teacher, Mrs. E. More Bredstein, and two finished and interesting schedure, Diese Ogen, aged int. Name and the Conference of the Conf

delivered an interesting address on the antiquity

delivered an interesting address on the shripping of the Episcopic Chardon.

The Infant Department, anguler ingeneration of the Spinson Chardon.

The Infant Department, anguler Ityma. "Jeens the Infant Department of the Infant Personal Chardon of this, in the self-interest in the Infant Department, and the Infant Department, and the Infant Department, and Infant De

Eighty seven bools were distributed as prizes for attendance, also there prizes for commuting to memory versus from the Bible, and for bringing, new scholar wars. School. The excreises closer prizes are supported in the excreises closer. Distributed and the Benediction. Altogether this anniversary is one worthy to be remembered by all who participated in the exer-cise, and lent their presence on this happy oc-casion.

onio,

Dishop-Rt. Rev. O. P. Molivaino, B.D. B. O. L. Oxon-Resi-caco, citition, near Olnokonski. Auditari Bishop—Mt. Rev. O. Thurston Bedell, D.B. Best-ofamiler.

Secretary of Convenien—Rev. Wm. C. French. Reside bettin. pear Ofminumit.

op-Rt. Rev. O. Thurston Bridgit, D.D. Besidence

Engine Section, Stationard, as Section as 10 at 12 days. Control of the Control o

11 A M.

GERIST CHURCH—Fourth it., mear Broadmay, Rev. Jose W.

McCarry, Rector. Reddenos, 62 East Fourth it. Service on 11

A. M. and 74 F. M. Lecture of Wednesday eventors is 14,

F. JOHNS—Corper Serventh and Figure 15, Fr. 1, Jac. E. Ronans,

Ratio. Residence, 80 West Eighth it. Services at 11 A. M. and

14 F. M. Retion, Renderon, ON West Eighth a., Services at 11 A.M. and 1 F. M.
17. JANES-Corner Bibbonope and Online sal. Rev. E. P.
ST. JANES-Corner Bibbonope and Online sal. Rev. E. P.
Whiter, Review Englishers at College Mill; effect at 178 Vine
Whiter, Review and 14 F. M.
CTF MISSIONARY—Rev. Romann Gray. Residence, 563 West
Tible 38.

Third St.
REV. PRED ELWELL. Residence, Newport, Kentsoky.
REV. WM. TURNER. Residence, Newport, Ky. Box 2397, Cin-GREATH. TIGHTY OF CHICKFATE.

BURCH OF THE ABVENT-Walnut Hills. Nev. Farnois Lose
Treats. Redor

OLIVAE, Redor.

OAUVAEN CHUNCH-Cuino. Rev. Sancel Clenkeyt, RecloNAUVAEN CHUNCH-Cuino. Rev. Co. O. Ocusar, Reclor. Rev.

TESTR. 3. D., Assiliant Militate.

St. PAUL'S-Newport, Rv. Rev. P. II, Jazyrans, Rector.

EPIROOPAL VISITATIONS.

The Amiliant Robop expects to vidil as follows, by Ulvina per-

RPIRCOPAL APPOINTMENTS

The Assistant Bishop expects to visit as fol-ews, by Divine permission:

			Pemeroy.
			Morietta.
		St. Maisbert's	
!!		Zion.	Breiden,
		Bi. James'.	Oress Creck.
14		St. Stephen's	East Liverpool
**	29 4 G. p. East	Ascension,	Wellsville.
**		Se, Stephen's,	Can beld.
10		St. James',	Reservoire.
day		St. John's,	Youngless,
11.			Kinggoon.
**		Grace,	Windsor,
**	4 Friday, A. M	Christ,	Jefferren.
0	6 Saturday P. M		East Plymosth
**			Arhiabole.
**			Underville.
**	7 Morday	St. Michaelfs,	
	13 Sau, past Ast, s. m		Olocloped.
		St. Pushe.	Greenville.
			Stor.
			Oberito.
		St. Frait.	Normelic.
		St. Jenn v.	Wakeman
	23 Wednerday		Palnesville.
	27 Triolly Supday	Christ.	Watter,
"	At Litteria Surperatorium.		
	-		

CINCINNATI, April 18, 1866. MESSAS, EDIYORS :- I congratulate you upon the new name you have chosen for your vigorous and interesting Church paper. At first, I conand interesting Onurea paper. At first, I con-fess I felt disappointed, and was sorry to part with the old name, not only on account of long familiarity with it and affection for it, but also because of its expressiveness. But the more I think of the title "AMERICAN CHURCHMAN" the better I like it. It is high time that we kept the fact prominent in every way, that the Protestant Episcopal Church is The American Church, and the day is coming when intelligence and learning will be more prevalent than they have been in years gone by in our country, when the great mass of the people will become sick of isms of all sorts, and will flock to the Church like doves all sorts, and will flock to the Church like above to their windows. Let us only be alive to the vast importance of this fact, and also to time golden opportunities now being researcd for its presentation, and the day may not be as for of, an easily a fine of the control of the con-tingent of the control of the control of the disputes. Not all the control of the con-pless of Sitck to our standard, and let our motto be. Kirk to worst.

be, Right onward!
Easter was a joyous season in the Queen City,
in all the Churches. Large congregations, full
communions, and liberal alms (i. e. for us), unstead
the day. The only cloud was the severe illness
of the Rector of Christ Church. Overwork and Right onward l Easter was a joyou

devotion to his Master's cause has laid our est devotion to his Master's cause has not only brother past for several weeks, and may reral more to come. We pray for his spec

great develon to his Master's cause has laid our speed relative past for several weeks, and may for several worse to the several weeks, and may for several worse to the several weeks, and may for several worse to the several worse local worse to the several worse local of the several worse local of several worse local w

eleven, and spake for an foor such a half of effect rown.

Coxtonums.—On the Sunday before Easter Shaby McLiven precised in the accounting mile of the such as the

tire State.

St. Paul's church is in a prosperous condition, on the free-seat system, under the charge of the Rev. Mr. Seabury.—Messenger.

...

ORSION KEMPER, D.D. Bestdenco and P. O. Addres

St. Paul's Church, Milwauker.—The folwing gentlemen were elected on Easter Monday, as Wardens and Vestrymen:

Wardens and Vestrymen:
Wardens—B. H. Edgerton, J. A. Helfenstein,
Vestrymen—S. N. Small, A. D. Seaman, D.
erguson, Jas. E. Patton, F. B. Miles, D. P.
ull, L. McKnight, Goo. A. Eston.

The Rev. W. T. Smithett, having accepted the call to St. Matthew's, Kenosha, Wisconsin, requests all papers and letters to be addressed ac-

(Correspondence American Charokeness.)
St. John's Church, Milwauker.—The venrable Bishop Kemper visited St. John's the first Sunday after Easter, and administered confirmation to a class of thirty-one persons. This was the largest class ever presented in this Parish; one-half were males. The church was crowded to its utmost capacity and the services were the most interesting and impressive character.

Morning Prayer was said by the Rector, as-sisted by the Rev. G. R. Bartlett, the Bishop reading the ante-communion and preaching the sermon. The ordinary chants and the psalter

were chanted by the fine double choir of this Church with great power, a power that made the whole congregation join in the songs of blessed present.

nac. Easter Day at St. John's was a right royal day, and the property of the proper

Kenosha.—Rev. W. T. Smithett, lately of Rockford, Illa, has received and accepted a call to the Rectornispi of St. Mathew's Cluurch, its this city. He officiated for the first time on East the Smday. We understand the rest of the pews in this Church at the last restling, was not vanced from 2 to 40 per can, over last year's

vances from 15 to very have purchased the large residence.

The vestry have purchased the large residence on Chicago street, known as the Bell House, for a parsonage, though, for the present, we understand, it will not be used for that purpose, but will continue to be eccupied as heretofore by Captain Bell.—Kenodea Thierpaph.

KENTUCKY,

Rt. Ber. B. D. Serpe, N.D. Besidence, Louisville Secretary of Convention.—Rev. Carber Page, Cyr Programs.—John M. Robinson, Louisville,

Property — John M. Robbass, Lecturing, a pursued, MURCHES AND CLEARY OF LOURISH LINES OF CHIEF AND CLEARY OF LOURISH LINES OUT FOLLOwing, F. M. L. CAND, R. D. R. P. M. L. CAND, R. D. R. D. R. M. L. CANDER, R. D. R. M. L. R. M. L. CANDER, R. D. R. M. L. R. M. L. CANDER, R. D. R. M. L. R. M. R. M.

ship wacant. ST. MARK'S (Cobored)—Green street. Bostorship variant. Rev. THOS. G. CARVER, Chaptain U. S. Vol.

BISHOP SHITTPS APPOINTMENTS | Nisto Pattres APPOINTMENTS. | Nisto Pattres | Nisto Pattres

shop-Ht. Rev. Jens B. Renneov, B. B. Reidence Fitsburgh, prelary of Convention-Sev. A. Tex Breste, Phishergh, savier Convention-Oblistmas Fund-Tires, M. Howe, Phis-savier Convention-Oblistmas Fund-Tires, M. Howe,

Treasurer Convention College of PITTSBURGH.
OHUROHES AND CLERGY OF PITTSBURGH.
PRINTY OBUNGH-Stith Street, between Wood and Smithfelds. Rev. Convention 0, Sweep, Rector. Residence 101 Liberty St. Services 10.33 AM and 1 P. N.

pop. Ser. Grandling S. Heiry and S. Serless S. Markey S. Heiry and S. Serless S. Markey S. Heiry S. Markey S. Heiry S. Markey S. Heiry S. Heir S. Heiry S. Heiry S. Heiry S. Heiry S. Heiry S. Heiry S. Heir S. Heiry S. Heir S.

A M and S P M. ST PAUL'S Lacopylike—Robert St, Teh Word, Rev A Tax Baskor, Rector, Resistance 146 Ed St, Services 10:30 A M and S P M,

United to F PITT SECTION.

COCKING TO HER STATE OF THE SECTION OF 57 JOHN's—Beller St, Lawrenerville, Rev William P. Tex-Bester, Herior, Berlence next the Church, Services 10:39 A 2-2 and 2 P M.

-Mr Washington, -JRACE CHURCH—M Washington, Rector, ALVARY CHURCH—East Librity, Allegheny Co. Rev. Rosmer B Part, Rector, Residence East Librity, Services 10:30 A M 200 7 F M. and TF M.
BISHOP BOWMAN INSTITUTE—Rev A TAR REGRES, Principal,
Rev R Noves Avan, Decomp, officialing and recialing on House of
Refuge, Pittodyn, John Instructor of the Western Petitestiary,
Alloghery.

Amagency

Pith Sandoy HF1800FAL YESTATIONS.

Pith Sandoy site Easter, May 6th—Eds.

Moday, May 7th—Gurd,

Lower Land, May 18th—Medicile,

Sandoy arter Association, May 18th—Medicile, of the

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check a.m.
The Biocean Convention mede in Trinity Church at 5 p. m.
Wheucatay Morelog, Rochester; evening, New Brackbon.
Wheucatay Moy 21—in Whitsenweck, St. Pasife Church, ObioNorday, May 21—in Whitsenweck, St. Pasife Church, Obio-

Monday, May 31—In Wintercurve, Property May Company, May 23—decigations, Printing Sunday, May 23—decigations, Printing Sunday, May 23—decigation, May 10—decigation, May 10—decigation, May 10—decigation, One Company, New 23—decigation, Capacity, May 23—decigation, Capacity, May 25—decigation, May

GENERAL DIOCESAN INTELLIGENCE.

DEATH OF REV. DR. GREGORY.—The Gospel Messenger of the 12th, has the following sad announcement;

"The hearts of Churchmen throughout verry praisis of the Discosa will be soldered by the audionament of the Brocker of the State of the The hearts of Churchmen throughout every

Correspondence.

Praising God in His Sanctuary,

In the matter of giving praise to God, at the resent day, do we not too much lose sight of the nature of this important part of our devotional exercises? We begin our services, whether in the morning or evening, with a passage or two from God's Holy Word, as a message to us from age to us from We are there exhorted to con the Most High. We are there exhorted to con-fess our "manifold sins and wickedness;" there humbly kneeling upon our knees, we acknowle edge "that we have followed too much the devices and desires of our own hearts;" we then have the blessed assurance that our Father will ' don and deliver us from our sine;" then, with o accord, we ask Him to "forgive us our trespasse as we forgive those who trespass against us;" and, finally, having faith in God's promises, we lift our voices in praise, and "sing unto the Lord, for He hatb done marvelous things." To be acceptable of God, all of these several acts of deve he performed by the person himself. Who will say that another can as well confess his sine; or suppose that another can put up an accep table petition to Him who only both power to forgive? If none but the penitent sinuer can de these things, why, then, when the "glad tidings' of sins forgiven come to his ears, can the poor sinner accept of praise from other tongues, of psalms and hymns from other lips? Are such psalms and bymns, coming not from him who has been "washed and made white in the blood of the Lamb," acceptable to the Being "who scarcheth the heart"? Praise, like the confession of sins—praise, like the prayer for mercy—must emanate from that soul to which the Holy Spirit has aised-aye, "to come and sup"been pron abide alway."

In a conversation upon the subject, not long since, with a worthy Clergyman of the Church a man for whom I have the profounde spect and esteem-he remarked to me, "that if were not for the assistance of the non-professors of religion, or sometimes of the memb choirs of sectarian bodies, our Churches would often be without singing of any kind." Is this indeed so? Has Christ's Church so fallen from its first estate that often there is no voice to give praise to Him, "who was, and is, and is to come?"
No, no; this cannot be! We believe that there are thousands who continually make "melody in their bearts," and who can, if they will, lift up their bearts," and who can, if they well, lift up their voices in the sancturary, so that great may be the "company of the singers." Forlors, indeed, would be the condition of that fock, whether went or small, which had none to praise God. If God by Hist Hody Sprit, is within us—if we feel the length and breatht, the height and depth of His mercies—the paised tongue could not be kept silent; it would ory aloud and cesse not.

Then, for us, as Churchienen, to hear no praise

great or sman, went man tone to praise God. If God, by His May Sprik, a within 3—d we have the God, by His May Sprik, a within 3—d we have the God, by His May Sprik, a within 3—d we have the God of His nervise—the paided tongee could not be been fined in the God of His nervise—the paided tongee could not be been fined in the God of His nervise and the God of His nervise and the set to solve to are feeling to the highly way of the world and there to solved nor delive—if we see the world and there to solved nor delive—if we see the world and there to solved nor delive—if we see the world and there to solved nor delive—if we see the world and there to solved nor delive—if we see the With these considerations, and the think that there is something wrong in our modern, quite precaling system, of giving praises. Can you, mand of your consistence when God asks for a great control of the solvent for its fill the solvent in the solvent for the solvent f

even the house of the Lord, do we see the effects of an acceptable praise to God. What think you, would hollow praise coming from the Mos-tites or Midanites have been, under circum-stances like these, such a pleasing offering to the

kies or Midanites' laves been, "under elementeemen little them, such a pleasing defining to the Mest High?"

Mest High?

Mest High?

Mest High?

Mest High?

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Mest High?

Mest High of the sake of the decease of the decease and in order? 1946, but he sake of that deceasey and orders, which had the sea for the land, shall praising be done by the congregation; the sake of the sake

m among us, in an able article o

ys: Methodism was wiser than Puritanism in re uning from doctrinal testa. But if the framer Methodism was wiser than Puritanism in fraining from doctrinal test. But if the framers of our system committed any one mistake, it was in attempting to regulate by statute those conventional customs which must ever be the creatures of time and circumstances. Habits, which remember consonal watch must ever be the greature of time and derementance. Hollow, which was the control of th

NATURAL ELOQUENCE,-Says a Clergyman : NATURAL ELOQUENCE,—Says a Clergyman
"At an early stage of my ministry, I spent some
time in the low country of South Carolina in mis
sionary service. Most of the negrous in the re
gion where I lived were very improved. For the time in the low country of South Garotina in mis-cleary service. Most of the negrees in the re-gion where I lived were very jenemal, for the properties of the properties of the pro-lemant of the properties of the pro-but there were some satisfage exemples; some who were evidently 'tangle of Gad'. Being ign-ther the properties of the properties of the pro-lemant of the properties of Gad'. Being ign-ther paging as the Sprint grave them unternance, 'make the properties of the properties of the pro-lemant of the properties of the pro-lemant of the properties of the pro-tess of the properties of the pro-lemant, the wide of man come to die, then he be described in the properties of the pro-lemant come to die, be sin't searl at all— "With this power of limitation, what an in-wealth earth cannot give, might have to mis-tant properties of the pro-tess of the properties of the pro-tess of the properties of the pro-tess of the pro-tess of the properties of the pro-tess of the properties of the pro-tess of the pro-

Sattance or January Tataton—Works and from the contract the waters prefix or from the part of the contract the contract prefix or from the contract the contract of the contra SAYINGS OF JEREMY TAYLOR,-Watch

All THE saints have profited by trib and they that could not hear temptations reprobates, and fell from God.

The American Churchman.

CHICAGO, THURSDAY, APRIL 26, 1866.

abstription.

From ordering the paper discontinued must pay all aror the publisher easy continue to send it until payers
and onlost the whole amount, whether it is taken from have decided that refusing to take a newspap resetts past office, or removing and leaving the facts systemps of intentional fraut.

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wheren of all concernes:

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Ritualism

Liturgies are growths. They cannot lie made to order. They cannot be man infactured to sait to order. They cannot be manufactured to sait.
They are the outgrowths of a Church's life.
They are the forms of expression, the outward
methods, by which she declares her faith, her devotion, her charity and her piety. They are the shapes into which she has crystalized her heart's eret things.

In their very nature, therefore, they are suriable. A living Church will always grow liturgically, as she grows in every other way. As and seasons change, as new needs spring into being, as new demands of work are ma while the substance is unchanged, while the Faith is unaltered and unalterable, while th Catholic charity and zeal and devotion are forevermore the same-the liturgic forms, the rites and ceremonies, the outward expressions, adapt themselves, of necessity, to the new requiremen

There can be no cast-iron liturgy in a living Church. A Church whose ritual is finished, is a Church that is, by that very testimony, dead. A living Church cannot be coffined or sbrouded by dead forms.

At times, indeed, it may be a Church's o duty, her very salvation and strength, to stand bold what she bas in all respects, and refuse the new because it is new, and for no other reason. It may be her salvation to refuse it in form or ceremony, as it is always to refuse it in Faith or Order. There are such times-times of do denial and danger, of heresy and schism, when all change is dangerous, and the last letter of ritsal, like the last letter of Creed, must be held as it was received.

Perhaps our own Church has seen such a time. We helieve the instinctive grasp upon au unchanged Prayer Book-a grasp that would not reason or call its wisdom into question, a stuhb holding by the Book—we believe, we say, that this has been the highest wisdom, in the past, for our Church, placed where she has been

At the same time, we believe that the periods when her "strength is to sit still," are not the rule, but the exception, in a Church's life.

That period has certainly possed away from
the American Church. Her course now is on-

ward, in conquest and aggression. She holds her place on the condition of winning and advancing. She owns the ground she has to-day, on the conssed terms of gaining more ground to-morrow She is a Church with a Future, as well as with e Post

If she has lived in the past mainly, thus far, stincts told her that it has been because her in was her wisdom. That patient waiting has been no loss. Site has gained by making the past sure, hy proving it to be her own. But henceforth e must use the past-the Primitive Faith and Order and Form, which she has so clung to and proved her own-to win victories in the future.

And growing in all ways, and arming herself for all work, it is felt she must grow also in liturgies. She must have new armor for her new -fit clothing for her new toil,

Men of all shades of opinion agree in this. has come to us by no man's argument. It is felt a hundred times where it is once expre Special services have been demanded for special easions. It has been agreed that our complete Morning and Evening Prayer is unfit, for e, for many phases of missionary effort,

Men have demanded a certain liberty of adapta tion, or have quietly exercised the liberty they took for granted. Others have wished to exercise liherty in another direction, and have felt the need of a greater solemnity and dignity than is exhibited in the too often careless and basty worship of the ordinary Parish Church,

There can be no issue raised here as between parties. If some have wished, in certain places and for certain congrégations, a faller service than is usual, a more complete performance of the accustomed devotions, others have wished, also, in ather places and for other congregations, a more imple form and a shorter service, than the regular one prescribed.

We must take these things as we find them. We must acknowledge here a legitimate want; and, on both sides, a legitimate expression of the want. There is no call for nervousness, no need to fear for the Church or her wisdom. She has the flexibility of a young and thrifty oak. It bends and sways. It is never broken. It slways rises erect and vigorous to the perpendicular. The Church sits poised like the Druidic rockingtone. A child moves it. An earthquake cannot shake it from its sure foundation. So teeming with life, she is sensitive to every tunch So ing with life, she is strong, self-centered, and, in Gon's hand, secure.

We confess freely that we look for large develments of ber life in the direction of liturgie expression. We expect large liberty, flexible adaptability, from a living Church. Whatever real need arises we are sure will be supplied. Whatever of zeal and devotion and faith there is must find full and free expression.

But how? Under law, we answer. There is no security for liberty except in law. And, besides, the advance, whatever it be, must be in the line of our own churchly life. It must express the American Church. It must convey her ideas, It must clothe her tendencies. Our Ritual, to be living, to be real, must be our o

In the Jewish Church King David added largely to the pomp and splender of the liturgy. But the additions were outgrowths, nat They expressed living wants. King AHAZ also added to the ritual. He went to Da-mascus and found there an altar. He was delighted with it. He bad one built, after its pat-tern, in the Temple at Jerusalem. He was not happy in his improvement! Shreds and patchwork from medi valism, altars after corrupt patterns, forms and ceremonies which express no conviction of the Church to which we helong, which are not the outward symbols of her Faith and opinion—these can never be adopted by her children. Here and there an imitative soul, like Ahaz, hankering after forbidden things, may try them; but they must always be mere rage and tatters on the Bride's robes.

Premising this, that all riqualistic or liturgic growth must he under law, and must he the exression of our own churchly life-not imitations we are prepared to or importations of any kindexpect and welcome liberty and development acording to the wants of our work.

And here, it appears to us, we are to win hack, first of all, a lost portion of our inheritance.

The Prayer Book, like all settled European liturgies, is for the Fuithful. It supposes all the ongregation to be haptized. It addresses itself o Christians, and to Christians only. Its prayers and praises its exhortations and confe all for believers. Taking it, as we did, from the English Church, it conveys the English Church theory, and what for ages was the English Church fact, that all present are members of the Church.

With ourselves this is not the fact. The matter of fact, in our own land, is, that only a small part of those addressed, in a large number of nur Churches, are professed Christians. Fact and theory do not agree here.

Now the Early Church had things different. She had a full and large ritual, ample and ex-haustive services for the faithful, the baptized, the Communicants; hut, also, she had her liturgy for the mere hearers, the stranger, the Jew, the Pagan, and for her nwn Catechumens.

As the Church triumphed, as land after land was fully Christianized to one Faith, the liturgy for the hearers, of course, dropped out of use. Therefore, having only the English Services, use have no service for these.

Yet we are not situated as the English Church eas or is. We are situated, on the other hand, as the Ancient Church was. Our work is hers. Our needs are such as hers. We want a Service for hearers only—"a Missa Catchamenorum."

In established parishes, the coutradiction hetween fact and theory is not so much felt. But in all our Missionary labor, in new congr in horder and aggressive work, even in City Miswork, it is perfectly apparent.

While some feel that the performance of our Services might be more solemn and claborate and be more effective, we believe the vastly more common feeling is, that we used Services shorter and less formal, to be effective in many circumstances and useful in many situations.

To people brought up with no religious forms at all, even our simplest forms are burdensome To people who acknowledge no religious obligam, and who recognize no churchly tie, those Services are certainly incongruous. - The Missionary often has to officiate where scarce a person seut can use the Prayer Book. We have h Missionary Services ourselves where no one but an avowed infidel was well enough acquainted with our ritual to respond! He was "clerk" upon the occasion.

Now, why not have a Service for the heavers? Without touching the Ritual for the faithful, why not provide for this need? Is it wise to "cast pearls"—shall we say "before awine"? Is it ise, at all events, to insist on giving men what is too good for them?

We speak from our own point of view, from the scure of a want which is felt and expressed all about us. And it appears to us that the first growth in our ritual must be a growth in this diction. The faithful are amply provided for, better far than they are showing themselves wor thy. The hearers, the more or less unbelieving not provided for.

The two Services have their distinct aims. The Liturgy for the Faithful is devotion. The Prayer Book shows it. It is Praise, Prayer, Confessi of Faith, Communion. It was always so, The Service for the hearers was instruction—the uding and the preaching of the Word, mainly. It was a Service which was only slightly res They were prayed for. The Fuithfulsive. the adopted and elect, "a royal priesthood" they prayed for themselves. The Faithful wor shipped. The hearers were instructed.

We think this distinction between the two Services of the Primitive Church has not been sufficiently considered among us. We have in-sisted on devotion from all. We have failed to see that, situated as we are, we need instruction first in large degree.

After all, the work of the Church, for years ast he among the more heavers. In proportion as she attacks her duty will she find this work thrown open to her. She must take facts as she m. She must harmonize them with the She should not waste her heauties on the blind, nor her precious perfumes on those who esteem them common things. While she fails in no treasure of devotion to the children of the Bride, she must have a short, direct and simple story when she goes into the highways and hedges mpel men to come in. The invitation to the wedding is one thing. The stately ceremony of the feast is another.

The want in ritual-the real, pressing is not more elaborate devotions for the Faithful, but the revival for the unbelieving, the mere nonprofessing, unbaptized mass to whom we are s of the old and primitive provision of a short Ser vice for the hearers. The details must be deternined by our own wants. The thing itself and its idea are Primitive and Apostolic

Catholicity versus Romanism.

The Universe, in its regular weekly onslaught upon our Editor-in-chief, winds up with the warning: "We shall watch the Rev. gentleman, ause he is spreading prejudice and falseho against Catholicity, with all his might, in a field where Catholicity is taking deep root. There are several mistakes here.

The object of the American Churchman is to teach Catholicity. We defend the Catholic Faith. We are members of the Catholic Church. We "helieve in One Holy Catholic and Apostolic Church," and defend it with all our might, as we love it with all our heart. Believing that the moral salvation of this land depends upon the triumph of that Catholic Church and Faith, we labor and wait patiently. We labor, too, in sure hope, because " the gates of hell shall not prevail against it," and the promise stands, "Lo! I am with you always, even to the end of the world." Now, in our defence and explanation of the

Catholic Church, we find, opposing us, a carica-

is boastful and overbearing and insolent. Against the Catholic Church it erests a sect; against the Catholic Faith, held semper, abique et ab omni -"always, everywhere and by all"-according to Sr. Vincent's rule, it sets forth a modern faith, whose latest article is eleven years old. It only the ignorance of mere Protestanti is imposed upon by its assumptions of Catholicity.

In pursuance of our duty it is lucumbent upon as to explain Romanism. We caunot well vin dicate the Catholic Faith without exposing the modern expicature that usurps its name. We do in no hitterness; rather in saduess of heart and much sorrow for the infirmities of men.

It was Rome's insolence which disturbed Chris tian unity at first. It was the same iusolence that completed the schism between East and It was the same intolerant tyranny that ade Protestantism necessary, and created every modern sect and achism. It is to the mad cla over all powers, spiritual and of "supremacy civil, put forth by Romanism, that we to-day owe every form of sectorianism and unhelicf.

But against this we spread only the fru Prejudice and falsehood" are not Catholic weap They belong with the "Forged Decretals, the "Donation of Constantine," the morality of ALPONSO LIGUORI. We know there are th sands of men, like the editor of the Universe, who are honest in their ignorance, and helieve Roman ism to be Catholicity. We may wonder, but we ot bear hatred. That is the last feeling we should entertain, as Catholics, for those who have strayed from the fold. It is to these thousands we are looking. They must be taught their error. We shall do it patiently, kindly and truthfully, in the fear of GoD.

We can perfectly understand the dis on of our friend in Philadelphia. He understands the objections of mere Protestantism. He knows the blind, blundering, ignorant way in which it usually assails "the Scarlet Woman He knows how little Romanism has to fear from such assaults. But he does not know the power of real Catholicity. He cannot comprehe opposition to Romanism on the express ground of antiquity and general consent. He is hewildered, and merely scolds and vituperates in his belplessness. We look for the day when be shall come to a hetter mind; when even be shall see power of that Catholic Truth and Faith which all the saints and martyrs taught and died for. Romanism is an accident. The Catholic

"The Eriscopal Minister, Two-thirds of the Epis-pal ministry in this country, it is estimated, have pal ministry in this country, it is a sin-ter belonged to other communions. It is a sin-"The Firmonia Musture—Two-thrites of the Reju-ously sinkers in this country, it is estimated, have formerly belonged to other commission. It is formerly belonged to other commission. It is while chains to be exclusively after the aparatile model, and to have been one of the earliest religious model, and to have been one of the earliest religious indicates which are presented in the property of after a trial of two contraves and a label, numerically, after a trial of two contraves and a label, numerically indicates the six in mininger. Was well as the charac-teristic of the aparticle through the con-traverse of the six in mininger. Was well as the charac-teristic of the aparticle with the property of many ministers in New England's bear ser-signing their pastwerse, and going into seveniar most contributions.

There are several ways of putting things. We cut the above items, as they stand, from a Mil-wankee newspaper. A Church that draws "twothirds of its Ministry," and nine-tenths of its mem hers, from other hodies, ap sears to us to have con-siderable "inherent vitality," and a good deal of progressive power !"

We would remark, also, that "such a fact was a characteristic of the Apostolic Churches?" If the questioner will look to his New Testament, be will find that they drow all their members and all their Ministry from "other denominations"! St. PAUL was originally a Jew. So were all the Apostles. The entire Church was drawn from that denomination, or the various sects of Greek and Roman religion and philosophy.

We shall he very well content with "that inherent vitality" of a Church that drews, at the present rate, from "other denominations." We are inclined to helieve it will not long he "nucally the weakest" at the present rate of con-

Moanwhile, what will one have? From the next item it appears that the New Englanders appreciate their hereditary religion so little that they allow their Ministers to turn farmers, grocers, pettifoggers, or denoing masters, if it ple

It looks to us as if " the inherent vitality" of Puritanism was driving matters with a long whip ture. Romanism puts forth its pretensions. It in New England. There is evidently considera-

"progressive power! in Congregationalismhither is it progressing?

Putting the two items together, a thoughtful an would see cause to be thankful that a Church exists here, whether "numerically weak" or nually strong, to uphold the preaching of the eternal Gospel in a land where sectarianis become too cheap to be purchased at any price. nder its Ministry is made up so largely of

We have just seen a Memorial Cross prepared for a Church in St. Louis, by Messrs. STREET, PEARson & Co., of this city, who are beco etter known and deservedly so for their work in Church furnishing and decorating. Their productions are unique and of a thoro logical character, and in keeping with the true principles of decorative art. Their designs are, in all cases, prepared by themselves, and the workmen engaged in carrying them out are the host in the city. The Cross, of which we speak, is very elegant, Gothic in form, standing on a ase; the lower one of chony, on which is ced the memorial inscription; the second and apper hases of black walnut, exquisitely carved. The Cross is of black walnut; the panels of a gold ground, on which the carving, which is finely traceried, shows in hold relief. The side s are also gilded, with a carved vine runn pwards and meeting in curved terminals. panels are edged with scarlet and blue, which enriches the whole. It undoubtedly far excels any specimen of western work we have seen, and we question the ability of any eastern house to sursa this production.

Died.

BRIOF-A: Nerwark, Ohio, April 14th, 1886, WILLIE GOULD, son of Rev. A. N. and Mary E. Sidop, aged serve months and the says.

III.BURN-in Bristel, find , on Monday, the 26th ultime, in the
Eld year of her age, MARY E. MILBURN, wife of See, Milburn
Eld year of her age, Mary and Milburn of the Milburn
and Milburn of the Milburn of 37., and only one of the state of the companion of the Carbonic of a poed conscious; in the companion of the Carbonic of a certain faith; in the conflict of a reasocotte, refigious and help hope; in favor at a lead and in a perfect charity with the sector.

41 B DEMARKABLE DAYS. 4th Sonday after Eastet

Wanted. -- By a young man of one year's experience, from an a circle, who desires rather to master the business of two longs pay. Good recommendations given. 'A positio Charchemia preferred. Insulve of the editor of "The Am

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1928.

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Divine Life and New Birth,

A Few Suggestions on the Nature, Buty and CONFIRMATION. Addressed to those who have not received this Apos-tolic Rite. By the

Rt. Rev. Geo. M. Randall, D.D.,

Blahop of Colorado. Deles Din Just received from the publishers in one volume oc vo, (price \$6.) a full Report of the

DEBATES AND PROCEEDINGS

General Triennial Convention

PROTESTANT EPISCOPAL CHURCH, Held in Philadelphia, October 1865. Sent by mail on receipt of 86—and 50 cents for postage. We have reselved the following New Books from the

CHURCH BOOK SOCIETY Easter Holidays:

"Vox Ecclesia."

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For Adults.

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Ay. 1020b. 289 pages.
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A NEW BOOK, BY A. L. O. E. "Hescued from Egypt,"

Yenion is her usual style-easily and fluently; a steey that i juicess a child or a grown person. LIFE OF ROBERT OWEN.

The Temporary Mission of the Holy Ghost;
OB, REASON AND REVELATION.

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THE AMERICAN CHURCHMAN.

[Gustimet from per II.]

Red at Geneva in 1826. He was ordained Descen in 1829 billion Hobert, and Priest in 1831 by Bishep Contacted Menvis, Cayage Co., as A Missicary, In 1831, he organical a praisa at Homer, Cordand country, and built as church term. He was of shoult term, be estimated his charge at Homer, and in 1836 went as a Missicary to Green Bay, then in the "far west," where he underwent is great shed of well-she underwent is great shed of beinging the property of the state of the stat

on the show in in missionary and its above in the state of life account for the time to beneaft his health; and in 1836 he returned to Homer, from whence in 1840 he was called to Syracuse, as sector of St. Faul's church."

The Rev. E. W. Hager having accepted a unanimous call to the rectorship of St. Peter's church, W estfield, W. N. Y., requests his letters and papers elected accordingly.

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		MENTS OF	BISHOR	CLARKS	ow.	
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Mar	6-5th Surday	after Easter			Kemalin	i
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July	10-Tossday, F	. × 1			De 8014	
July	15-7th Sunday	after Trief	y, r. M.,		Decalo	i m
July	22-9th Sunday	y after Trick	y,			
Con	necticut.					

A GRAND EASTER OFFERING.—We were highly grafified with the Easter services at St. Thomas Charles on Sunday last. It was a day of special interest to the members of that parish, being the eighteenth anniversary of its birth-day, the public services having heen held on Easter Sunday, 1848, in a hierd room. Subsequently a chapel was built in Elin street, which soon give way to a fine cherch edifice. The Becomp Jr. Smidny, 1848, in a hired room. Subsequently, achieved was built in Ein steek, which some gray health and the subsequently and the subsequently and the subsequently as a special editor in on the part of all the congregation, to remove storing property, and he had an experiment of the subsequently and the land armounced in the legislaming of Leat that the Easter confering would be develed to that property and gray the subsequently and subsequentl

April 3rd.

Maryland.

Bishop Hopkins, of Vermont, confirmed thirty
candidates at Assension Church, Washington, on
Palm Sunday, making, eighty-two since Advent.
On Thursday, March 22d, the Bishop of Delsa
ware confirmed sixty-six candidates (twenty-three
makes, forty-two females, three colored) to St.

Lucke's, Washington; rector, Rev. C. W. Rankin,

Rev. Hen. A. Wise has taken charge of a new arish organized in Harrisonburg, Rockingham ounty, including the congregation at Port Re-

The Bithop has confirmed in St. John's, The Bithop has confirmed in St. John's, Charlestown, 21; and in Emmanuel, Boston, 32. We cannot withhold a member of the renavel kindness of Robert Mason, 18n; in appropriating another five busined dollars to all the design of this Blocest. This amount, it will be reasoned beend, van given hard year. Larrely one could fon could be sorre did have the supplied of the Witness, which warmer gratitude.—Christian Witness.

A correspondent of the Church Journal (New York) under date of March 8th, gives an oc-omat of a visitation of Bulespi March Committed of States (New York) and the Azis Paul's Church, (Rev. Dr. Goodrich,) to confirmed 35 persons of or whom came from the parts in our Church, (Rev. Dr. Goodrich,) to confirmed 35 persons of or whom came from the parts in our Church, (Fev. Dr. Goodrich,) to Dr. Lescook), 98; Erebert Church, (Ber. A. D. McCoy) 41; Calvary Church, (Ber. W. C. Happling), 25.

THINK not all is well within when all is without, or that thy heing pleased is a sign that God is pleased; but suspect everything that is prosperous, unless it promote piety, and charity, s prosperous, nd humility.

The Soul in its highest devotion is content to repose in the thought of God, asking nothing, seeking nothing, the whole heing concentrated in the one unuttered desire, "Thy will be done."

Is HEN would but follow the advice which they bestow gratuitously on others, what a reformati would be effected in their characters !

Sinful habits are channels of sinful thoughts. If we would have the thoughts to cease to flow, we must close up the channels. ---

A man who prays much in private, is generally glad to join with his fellow Christians in wor-shipping God in public.

ALWAYS try to judge your friends by their cir

Miscellaneous.

Little Things.

Often, little things we hear, Often, little things we see, Waken thoughts that long have slept, Deep down in our memory.

strangely slight the elecumstanes. That has forced to turn the mind, Backward on the path of years, To the loved scenes far behind.

'Tis the perfuse of a flower, Or a quaint old-fashioned Or a song-bird mid the leave Singing in a sumy June.

Tis the evening star, mayhap, In the glossing sliver bright; Or a gold and purple cloud, Waning in the western light,

Tis the restling of a dress, Or a certain tone of voice That can make the pulses th That can make the heart

That can make the scan by

Als, my heart! But not of joy,

Must alone this story tell,

Sorrow, shame and bitter tears,

Little things recall as well.

—[Chambe

The See Bishoprick-or, the Apostolic Position of the Apostolic Ministry.

BY REY, W. ADAMS, D.D., OF MASING Published in the Church Review in 1851. Revised and a for Tue American Counceman.

Pastanti is the Seath Revenue It. Section and comment Constance.

Our Bishopa owing to the presses system, are so build with letter writing and savoiling, and the section of the section

It will be seen that we do not object to Bishops having churches. We do not,—that is no say, provided we have the "See Ephoopsate." Frowled we about this principle of the Bishopsate." Frowled we about this principle of the Bishop, is the understanger, that has carripural, primitive and apostolie. With these two principles working together, the church will establish itself in the West easily, quietly and churchedly, where we will not reached between by my strength, for fifty will not reach observation, by any strength, for fifty

West easily, quietly and abundantly, where it will not read otherwise, by any strength, for fifty years from this time.

"I will not read otherwise, by any strength, for fifty years from the interpretation of the Episcopate; that it was not because of the Episcopate; the time of the Episcopate; the time of the Episcopate; the Episcopate

NETURCHMAN.

time and space. Leok at the Family, you will find that the flowe it is seat or form. One family, in one House it is suited to find that the flower is families into the same family in the family one of the family in the family i

atters. In the first place the "Sec" is the centre of Unity.

ondly, of Peace and Love.

In the first place the "See" is the centre of Unity.

[Variety, 47 Engla and Zen's, Secondary, 48 Englands, 18 Joan and shop experience and wide homolodge of human life in its weekees and its strength; how many treshles would be nip in the had, by seeing the produced of the seed of the seed of the seed of the had. It was the had not been also along the terminality of the had not been deadly as the had not been deadly that he set adult a like has a did not be the had not had not had not have been deadly the had not had n

as these pretty much verey one. One man ent of a hospital pretty much verey one. One man ent of the humber of or a thousand in fitted to be a master—the others to other. This is seen in the State clerity, but in the thousand in fitted to be a master clearly be a first the church instead of a variety. One of the commission would be the pretty of the Doceser, but the commission would come out, his would be the blackening of the Doceser, but the commission would be the the proving less and less. Why so ? Just simply become be, a Spiritani Pather by his commission would then the less. Why so ? Just simply become be, a Spiritani Pather by his commission would be the less which the less which is the less of the commission which is the less of the less of the less which is the less of the less he absorbed in fraternal union, and even their pres-ent leaders would feel the Episcopate to be the true cause and power of unity, and cease from

ent leaders would hold the Elpison and event forther faction I. But will all Bloops healt I by a been from faction I. But will all Bloops healt I by a been the Epison been in the Epison in the I been in I b

The See Bishopped them in all these points of view, is found to produce usiny. This is our first view, is found to produce usiny. This is our first view, is found to produce usiny. This is our first view, is comediated to the control of the first. The same segments evines hold points, already made only in the establishment of the first. The same segments evines hold points, already made only in the establishment of the first. The same segments evines hold points, already made in the control of the first. The same segments evines hold points, and the first view of the view, of the view of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view, of the view, of the view, of the view of the view, of the view

and so on, ficialism can no further go | Bishop of Ten-

nems you made a great discovery! You are emplified, a great truth. I But the simple we can be a supported to the state of the support of the

some for former. And restly our Episcopius in many case seems anneaton tone resident, and as the state of the control of the property of the property

tems perpetuate themselves by producing incapacity for the true and in corporations.

Helps for Sunday School Teachers

ARROSMS FOR THE CUPIETIAN YEAR.

THE THIRD SUNDAY AFTER EASTER THE THIM SENDAY APPEN EASTER.

Collect.—AUMIGHTY GON, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of right comments; grant unto all those who are admited into the followship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things to the profession of the way to their profession, and follow all such things are presided to the same, through our Lord are Christ's different profession, and follows. as are agreeable to the Jesus Christ, Amen.

LESSON FOR READING-1 St. Pet. if. 11-18 LESSON FOR READING—I St. Pot. II. 11-15.

Golden Text.—"So is the will of Gold, that with well-doing ye may put to eilence the ignorance of foolish men."

Lesson on the Gospel for the Day—St. John xvi. 16-22.

Jesus said unto His disciples: 16 A little while end ye shall not see me: and again little while, and ye shall see me, because I go to the

10. A little while shed of the many seemer 2 pro the relative control of the discipline among the many control of the discipline among the many control of the control of the discipline and the other oth

no man taxes from you.

Our Saviour had been declaring the wonderful
things which the Holy Spirit should do for His
Apostles. Therefore, note what a transition three
is between verses 15 and 16—a transition from
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you or sympathize with your sorrows , ruther will the world rejoice at your and an each state of the control of the world and the sympathic state of the world and the world to rejoice. It is the wrethed disposition of the world to rejoice in the absence of Christ and His tenth. The worlding a lways consider not the control of the world to rejoice the world to rejoice the world to rejoice the world to reduce the world to the world eyet ansatz application, holding time to must surince paragraphication, holding time to must stands in the same relation to a beaven of blint, at the sure relation to a beaven of blint, and the sure control of the sur-rous half be transf into joy. The expression is to the transfer of the property of the sur-geound of the survey hereast the subject and ground of the joy. This work the subject and fixed the joy. This work the subject and the separation is been their joy in the Living Riser One, who goes before into the hereast possible into these ord joy—out the value of the property of the property of the flood of tean we finat out of rain. Suffering was to the disapple as a by such consolegel pas-sage to biness at humbrowledgel pas-sage to him such thanking the property of the passage to him and thanking the passage to him and the

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tody are the paper of both a facemal figure of
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the greater preses enward into its spiritual interpression. (See East LEVI, 7, 8, 24, 27, 17–19).

Micest tv. 3, 16, 14. Nos. REI of probability of
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dead. (Col. 1, 18) Rev. 1, 18) A the same
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Himself all the throws and parags of deads, that
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NOTES ON THE SERVICES AND THE NOVES ON THE SERVICES AND THE DAY
The First Morning Lesson calls the nations to
the judgment, and assures God's people of His
blessing upon His Church. The Second Lesson
is the narration of the troubles and trials of the
Church while the Body was still weak and its
DAYMET MARKADOM

Dowers undeveloped.

The First Evening Lesson predicts the glory, the peace, and the victory of the Church over its

enemies.

The Second Lesson tescheth the duties which devolve upon those who are "risen with Christ," without regard to rank or station.

The Collect is a prayer for the holiness and steadfastness of those who have been born anew

steadinstness of those who have been corn allow in the Church through haptism.

The Epistle gives us the Scriptural authority for the prayer of the Collect, and teacheth that the true way of overcoming evil is the practice

of good.
The Gospel directs our attention to the crown-

This Gospel directs our attention to the cover-ing set in the restoration of man, whereby the Grave becomes the gateway into Life, and the Grave becomes the gateway into Life, and the This miles services of the day, are, therefore, a setting forth of the joy and happiness which come to us through the Darks and Enther benefits of the control of the control of the con-trol of the control of the Body, the Church. The effects of the Resurrection to which the attention of the Church indrawa are, let, our re-lease from Sim and the bendage (2 do or Estelion

in Christ, and adoption into God's family; 3d, that the Church is a Spiritual Kingdom, founded upon the Resurrection, whence Christ dates His

upon the Research Royalty.
The triumphs of Christ's Resurrection are embeasatic of that Last Day, when "all enemies shall be put under His Set," when Death shall be subdued, not by the Head only, but also by each member of His mystical Body. Se, too, and the subdued of the su each member of His mystical Belgy. So, too, the joy that His disciples conserved stour Loo, the light medical states are storing Himself each of the restoring Himself each third day, will pre-tigate the state of the state of the state of the good how from the sight of His glorified hody, the enjoyment of His presence, and the bliss of our sinless state in Heaven.

our einbest attle in Heaves.

Strater Robert—No support set of youngelets can be, found than the "small venders of small server," whose bowness and places of business are the attents of our great cities. Bern in pressy, and the streets of our great cities. Bern in pressy, and the streets of our great cities. Bern in pressy, and the streets of the st

sain influences, and going rapidly down to ceremorarior.

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IMMANUEL HALL.

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E. R. MYERS, Gen. Ticket Agent.

trons.
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S. Claire Hall

CHURCH SCHOOL FOR GIRLS. The Spring term of this Institution will open (D. V.) on ... The 16th of February 1860.

Visitor......THE DISHOP OF WISCONSIR.

Principals.

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And sted by component tembers in the various Departments.

to think is sirected in the konsillol and benithful Oily of Ki-ha, two harmst rise from Oilvery, and one from Mirosako, on the Steve Bullers. The military bullers is to state the label Steve Bullers. The military bullers are buller in thinks; The Stevel is prefect in all in arresponsant. The promote strainers, boundlayloid ed, and pulmed with ourseastic strainers, boundlayloid ed, and pulmed with ourseastic handlers when the strainers will be seen to be a surface of the strainers. The strainers when the strainers are surface and the strainers will be surface to the strainers are surface to the strainers. The strainers will be surface to the strainers are the context of study will be such as it pursued in the best should be context. ountry, solution of the Board of Trustees, the religious discipline is sail is pineed under the direction of the likshop of Wisconsin out is Marchard Church Krossba, is also Paster of the

The Rt. Reverend the Bishey of Wicconfine Rt. Rev. B. II. Cles 800, D. D., Rev. H. N. 1989by, D. D., Schenge Rev. James Bell. 100, Rev. H. N. 1989by, D. D., Schenge Rev. James Bell. 100 and School Herbeshighted Sensitively Rev. Dr. Pederton, Re 100 of Sch. Peakly Cherch, St. Peak, Missin, Favr. Ollinan Leck 100 and Peakly Cherch, St. Peak, Missin, Favr. Collinan 100 and Peakly Cherch, St. Peakly Missin, Peakly Cherch, N. 1988by, 100 and Peakly Cherch and Peakly Rev. Sensed Cless, Grand N. J.; Rev. Dr. Ambry, Review of St. Peakly Cherch, Willerdon, 100 and Peakly Rev. Missing Rev. Sensed Cless, Grand 100 and Peakly Rev. Peakly Rev. Peakly Rev. Sensed Cless, Grand 100 and Peakly Rev. Peakly Rev. Sensed Cless, Grand 100 and Peakly Rev. Peakly Rev. Sensed Cless, Grand 100 and Peakly Rev. Peakly Rev. Sensed Cless, Grand 100 and Peakly Rev. Peakly Re Mrs. H. M. CRAWFORD, St. Clairs Hall, Kenesha, Wissonsin

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THE NATURAL GUMS.

Est sincetic ma fire uttal es aut mest come far short of NA-TUHE, DR. KENNIGOTT would revind his friendathal limity es-egalors upon the Natural Tech, IF PROPERLY PERFORMED, ell restore there to health and unrising and preserve them there. Entrance to Ladies Parlor, 71 Wash ton Street. PILCHER BROTHERS,

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Automatic. or Self-Acting Swell;

A bossible and Ingentors, bough single, contrivens, by which he whole gover of the Organ is at AT ALL THES most: empire contrive the ADL THES most: amplifie control of the Commence on Development of the ADL THES most control of the ADL THESE cont

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By which the performer upon one of their DOURLE-REED OR-OANS | sensible it to change from one to both with of Reedy, or wice series, which removing the board from the Key Danag, as in necessary | instruments, and which intermutible methods and more to be keeply of the performance. This impreventment is also a protected one, and can only be used by the mendicalector of the

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In auditually the best between the life Property and Utility of sciences to his for Expecting and Utility of sciences to his for Expecting and Utility of sciences to his position. But however, the life of the l

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ESP We shall costore, in the following number of the paper, receipts in full for another received from our subsections. Should any one who results to an antiform the results that calleded, be will write unknowniately, acquisiting our of the fract.

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pp Office, No. 77 Dearborn street, Elec's Bullding, Room . 52
Substitutes should be nariformlar in their communication, to write about Ann appropriate their address, giving the purposition at Office, and Sinte and REV. THOMAS SMITH,]

"Evangelie Truth and Spostolic Order."

PROPRIETOR

VOL. V.

CHICAGO, THURSDAY, MAY 3, 1866.

NO. 5.

Miscellaneous.

From Sophocles.

Money for of reventions bether.

Nongist than Man nores strange can of
the control of Money Early.

Nongist than Man nores strange can o
the control of the form of wondrous birth

In the realists of everything,
But one thing remains behind,
That one thing from an eannot find;
That one thing Man eannot find;
Commot find that little thing;
'Yes the one whereby to save
Self and substance from the grave;
Thus in the winding up the sod
One through up the finds—'His God.

---Preaching and Worship.

There is a considerable element ever among the Methodists that is beginning to incline toward eastbetics and Catholic doctrine both. Why can't we be respectable and philosophical too, and give some evidence of the bigher culture of civilised

some evidence of the bigher culture of evillated. Twiter in the Medicalite Islayd, gives sater-some to, some very churchy' cleas on "Warning to, Parameter, and the same to, the same term of Productoration.

The lies that a man must be leaded to the must be two or three "editors" and the same term of the same term of Productoration.

The lies that a man must be leaded to the continuous of the same term of the sa worn iteralizer, the prescher becomes sterili-and the people dead. If no neverly never the control of the property of the property of the grant hybrid and property of the property of all meters. It is only a few specially gifted meters of the property of the property of the property of such strongs a week as the environ appetite of the time demands, and these meta resurcher panders are with can be at once practices and pasters, it was the property of the property of the property of the pulling of the property of the property of the pulling time of the property of the pulling of an Sound for prepare. It is impossible for ordinary from the property of the pulling of the property of the pulling time to prepare the property of the pulling of an Sound for prepare. It is impossible for ordinary men to visit their partializations, the property of the pulling the property of the pulling of the pulling of the pulling of the property of the pulling of the pulling of the pulling of the property of the pulling of the pulling

prepare in their studies two sermons a week, such as this age of centational contrars and least turns required.

In the such as the such contrained the pulyit to worthly, and the patorates to pracel hos, pany more, sing more, and read Seriptone in our public such as the such as the

Two things are wonderfully needed, which, if done, would tend at once to premote primitive worship, and to take one to premote primitive worship, and to take. The one is the division of the whole filling, the case is the division of the whole filling, the case is the division of the whole filling, the case is the division of the whole filling, the case is the division of the whole filling, the common. The other is, the use of the palms, "and to range," at every palls service, and the palms, and the palms, and the palms are wide becompased ones year by reading forty-eight versus a Sanday on the average of twenty four darks in the Church to have the palms would be scenarious of the palms, as it stant and people responsively, versu by vers. To promote this only the control of the palms, as it stant and people responsively, versu by vers. To promote this only the control of the charge of raising the first palms and the palms and the people of the palms and the people of the palms are the people of the palms and the people of the palms are the people of t

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smay—acto. B. treasment.

Strak to ruse Brow.—Every one who walks the streets of our cline must have often been planted and shocked to observe the gard and the streets of our cline must have often been planted and shocked to observe the gard and the planted of the street of our cline must have often been planted and the street of the st SPEAK TO THE BOYS.—Every one who walks a streets of our cities must have often been

have stained his character, when all noble ambi-tion, all capacity for 'a truly manly career have yielded to low putuatise and sensual aims, when the loofer in him has mastered the man, and he has become the shame of his friends, the pert used diagrace of the city, a subject to late to under for-mulating the state of the control of the control of the part of the control of the control of the man of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the state of the control of the control of the control of the control of the state of the control of the contro

effort now in the right direction mignt sames a varet.

Think of this, you who have influence with boys; and do not, through your indifference or absorption in other things, staffer them to lack the friendly connucl, the warning word enforced by tokens of real interest, which might save them to be the blessing, rather than the peats of society.

—Maine State Press.

The Prayer Book Primitive and Catholic,

The Church Militani is now just what it was when firs founded by Christ—His Ayuchan it was when firs founded by Christ—His Ayuchan it was a whole first founded by Christ—His Ayuchan it was a considerable of the control of the contr

Warnes ron Gip's Law—The wenderfalting have been received that the natives of the Lagon inlaint, a group of nine hinduck about 1. Lagon inlaint, a group of nine hinduck about 600 miles from the Navigator's group, containing the Lagon inlaint, a group of nine hinduck about 600 miles from the Navigator's group, containing the Lagon in the Navigator's group of the population, every any very very exity of industry, and are naxions for the popula. Ten years ago, which was a straining versal who visited the islands, and burned the straining versal who visited the islands, and burned this likeds, and for the years have been unsing refrestly. A native Samon missionary and his vides are not the same than the same that the same than the same th

their poscola dome.

A Grazza Navenaa Cuttoutry—The Statiset, published at Jacksenville, Oregon, of the 12th published at Jacksenville, Oregon, of the 12th published at Jacksenville, Oregon, of the 12th published at Jacksenville, oregon to the statistic of the 12th published at Jacksenville, or the 12th published at Jacksen 12th A GREAT NATURAL CURIOSITY. - The Scating

for by most of our most entitles efform. The last is controlly a most remarkable carriority.

Vexcover or Manasana:—Ean liverers are frequently with the sund visitory of cotton spin-dies is between 5000 and 7,000 turns per controlled in between 5000 and 7,000 turns per minute. These are the highest collisary archaining the most of the most

THE POSITION and claims of the faith of Christ The position and claims of the faith of Christ to stand as the fundamental element in national advancement—the claims of the Churc. of Christ, the virtues and depository of that faith, to be recognized as the nation's organ of moral-state countries. If, as I rejoice to think, they are releved and appreciated by a growing number, are still but too faintly felt by many.—Rev. W. A. Batter.

WE ENBARE in the cradle for a long voyage, but in the coffin for one far longer.

Diocesan Jutelligence.

ILLINOIS.

Secretary of Convention—Rev. Charles A. Gilbert, Jellet. Treasurer of Convention—Mr. Gao. P. Len. Chicago. P. O. Bon 1985.

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ter, H. N. Haron, J.D., Becker. Reddence, relaining Church.

ervices, 194 A. M. and T. F. M.

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187. No. H. O. THE ASOENSHOW—Corner of La Solle and Mayly astront. Rev. I., W. Danes, Rooter, Reddence, Ol. Elm threet, Service, 194 A. M. and if it is N. danday showed. O. A. M. T. ANGARHUS CHUKUM (Swedish)—Clearer follows and North Frankin streets. Rev. Ascon Baroness, Master, Redding, Phys. Rev. B 187. ANGARD Services, 184 A. M., and 72 P. M.

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of Abstracts.

REV. THOWAS, SMITH, Residence, 123 Wahnsh Avenue.

REV. THOWAS, SMITH, Residence, 123 Wahnsh Avenue.

The Rev. W. W. Rafter has received and acpented a call to the Restorship of St. Paul's urch, Kankakee,

MESSES, EDITORS :- The Rt. Rev. H. W. Lee, D.D., of Iowa, visited Dixon on the evening of the 16th ult. The Church was crowded to overflowing. The Bishop preached, and addressed the candidates after confirmation. The services were very solemn and affecting, and will be re-

were very solemn and affecting and will be re-membered for usay a long day.

On this occasion, the largest clare vere confirmed
in this parity, was presented by the Rector. The
parith has been organized 24 or 25 years, and
nevel, since in companization, has it manifested so
much life and unergy. We are "going forward!

At the last mering of the Vestry, it was voted
that the church building be enlarged to double in
present size, and a building committee was ap-

that the church building be enlarged to double in present size, and a building committee was ap-pointed. This enlargement is felt to be absolutely necessary on account of the increased interest manifested, and the steady attendance on the services of the Church here.

Were you to look in apon us you would pro-ounce us alise to the advantages of the hour.

INDIANA.

Bi, Rev. Gromes Urroin, D.D. Li, D. Residence, corner Oble and Toronises streets, inclina spells. Revidence Terre House, Rife of To Titales, Advising Malbatte, B. Colert, Vincinnes, Colleges C. L. Colleges and C. Colleges and C. Colleges GERIST CHURCH, Indianapolis, sector of Revidence and Circle streets. Rev. J. P. T. Incipalana, Review. Endogram and Circle Streets. Rev. J. P. T. Incipalana, Review. Endogram and Circle Fig. 527 CHURCH, 2018 Harde. Rev. Theo Mills Martin, Phys 527 CHURCH, 2018 Harde. Rev. Theo Mills Martin,

GRACE CHURCH-Corner Pennsylvania and St. Joseph Streets. RICHMOND, -On Easter Sunday, Bishop Talhot preached in St. Paul's Church, and in the evening onfirmed a class of twenty-five.

MICHIGAN.

Storetory of Concention-Ber. Gos. D. Gillenit, Ann Alder.
OHUROHES AND OLERGY OF DETROIT.
Bt. Rev. Santer A McConcent, D.B., D.C.L., Oxod. Residence
World Correct street

ST. FAUL'S CHURCH.—Corner West Congress and Shelby streets Rev. N. O. Learness, Restor. Residence, Sectory, next adjoining the church. MREST CHUROH-Jeferson Avenue, Rev. Brazamin H. Pan-back, Bettor, Reddence, Christ Church Restory, No. 254 Wood-

bridge freed East.

MARINERS' OURCE!—Woodward Avenue, corner Wootleidige street. Rev. A. M. Lewin, Rectoy, Restlettone 128 Fourth at, GT, PETER'S OUTHERO—Francish Avenue, Rector, Ber. A. P. Lewing, Rottletone, Cont. Translet Avenue, and Leverett & F. Lohnes, Chillegon—Woodman Avenue, contert Right street.

Rev. Mariana E. & Chillegon—Woodman Avenue, contert Right street.

Rev. adultation in Children.

EPISCOPAL APPOINTMENT		
Emanet Church, Heatings	May	.6.
	60	10, 71 de
h. Mark's Church, Grand Raphis		16, 72 do 15, 74 do
St. John's Church, East Saginare		20, 104 A. M.
		20, 71 P. M. 21, 74 00
St. lazzes' Church, Dector. Graso Church, Fort Huron	60	24, 71 00 27, 11 A. M.
Newport.	do	19, 71 do 29, 74 do

CONFIBMATION AT UNION CITY.—Mestre, Editors :- Mention has been made several ti

your columns of the new parish at Union City A few carnest-minded Christiaus banded to nother and built a church with the fruits of salk denial, in a community utterly hostile to their deual, is a community utterly hostile to their movements, boding upon Cluttermen as no bet-ter than Renamists, belding up, their hands in boly horror at the Cross, and bidling their faces at the sight of a painted window. It would not be It would not be easy to reconst all their triats, all the difficulties to be overcome; nor would it be a light of the property of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contraction of the con-traction of the contraction of the contra

be a stight taking to hind words strong enough perspective, the partial the stoody preseverance, the patient hoping and working and waiting of these few.

Now the Church stands open to its sons and daughters, and gives shelter to those that have been laboring for lier.

I shall not soon forget the thrill of thankful-

I shall not soon forget the thrill of thankful-mess and by that made my heart best fast when I knelt within her walls for the first time and heard the words of our Mother. It was a levely Spring day, and a bright sunshine mide the cross gluizer and lightled up the classes. It is a beautiful helpfulg, very simple and neat, with two makes and furniture of black windu. A carpet and cushiosa are needed to complete the interior arraneousmits.

A carpet and caulions are needed to consiplest the interior arrangements.

On Fréday, the 20th ult, the Bisboy visited Unsec City such feel Confirmention. The Clustech Unsec City such feel Confirmention. The Clustech testion, The, Bisboy mode a hoppy allusion to the work that hall been does, and expressed the gratification be felt in seeing the completion of the work that hall been does, and expressed the gratification be felt in seeing the completion of the work that hall been does and expressed the such that the such constraints of the such contracts that we have been desired to the process of the such as the su

value origin or the late of Confirmation most color. Tem persons came forwards to rewe the promises made at their baptism. Soldow has a Beeter been able to present used to midstay to the ago knew not the beginning of the works of our arriver; but had been trained to both upon us as arriver; but had been trained to both upon us as the influence of the Church, long doubting, edge to be convinced, but had based by the final seaching that the contract of the Church. (Correst

Kalamazoo, April 26, 1866. Messas. Editoris:—St. Luke's Parish is once

more alive and vigorous, Six' months have elapsed since the earnest and gifted Rector was called to this place. During that period, the Sunday School has increased more than double. The pows are nearly all rented, while everything indicates steady growth and future prosperity. Ou the 23d inst., a class of seventeen was pre-

indicates study growth and future prosperity.

On the 23d inks, a class of seventone was presented to the Bishop for confinantion. The sermon, founded on Acts in II, iv see a few and

Acts in II, iv see a few and in the con
regarding it is a "meri form," could have gone

away feeting data it was anything gless thun one
of the principles of the doctrine of Christ.

The subject of a parsonage has been thoroughly

tabled in, and hopes are entertained of its speedy to

A SINCATONI.

IOWA.

St. Roy. Hunay W. Lan, D.D. Berldence, Davenport. Secretors of Concention. Ser. Hall Townson's Daveno

is her, heavy W. Lee, D.G., Beddeen, harmyon, describer of Commondend-roll. 2011 Versical, Developed, Bernstein of Commondend-roll. 2011 Versical, Developed, and Rajacopi Control, in the Bincare of Tone, will be control of the Commondend of the C

irages, as well as the assessment for the current ar. Every failure to do this is an actual withhold-of to meach of the salary of the Bishop, and of i jest dues of the Courcetion. Provision will be made for extending hospitulities the Lay Delegates as well as the Clergy, at the sp-medium discussion.

JUBILEE COLLEGE, —STATEMENT AND AP-PEAL.—In response to a request made by the Rev. Dr. Chase, Vice President of Jubilee Col-lege, at a recent meeting of the Trustees of that Institution, the undersigned were appointed a Prudential Committee to advise and eo operate in

Rev. Dr. Chae, Vice Fresheat of Jubilec College, at a recent secting of the Trustee of that Institution, the university of the Institution Ins

in oducating young men for the ministry as any similar institution. We can point to thirty-three of the Clercy who have received their education in adacating young men for the ministry as any similar institution. We can point to thirty-there of the Clergy who bays regeived their aducation in whole or in part aithin its walls, and who, have been or are new rendering efficient service in different parts of the Church.

In appealing to the Church for aid in prosseuting this work, we feel that no other argument is meeded than the simple fact which statistics reveal. Now when our country is entering mon a new

Now, when our country is entering upon a new era of national life, when the elements of evil are ers of national lift, when the elements of eval are formular prise, and when the Clurch, in order to earn the conserving unknown for which the is as formular prise that the conserving the conserving the folial was attained with the report that the can-didates for orders are decreasing in number. This folial years attained and the conservation of the pressed a with a deep conviction of the emergency that thus exists for replenishing the rails of the miniatry, the Trustees of Jubilee College appeal to the Carte for the conservation of the con-persion of the conservation of the con-traction of the con-traction

to the Caurch for aid to enable them to co-operate in the groat work.

In this connection it may be stated that one of the undersigned, the Rev. Mr. Benedled, designs to remove to the College, and devote his personal service and whatever of ability and energy God has given him to the work. The College will be opened for education early in the fall. But before work can be restuned, considerable expenses fore work can be restuned, sousiderable express must be incurred in repairing and formishing the College Building and the Boarding House. The Chapel also, needs to be refitted and decorated, so that it may impact its aid to the reverent and devote worship of the students. These repairs will involve an expense of at least \$2,000 which it is earnestly hoped the friends of the College and the cause will place in our bands, at once, without farther solderstation. We would not direct without further solicitation. We would not diver-one dollar from other Institutions, where it is so one dollar from other Institutions, where it is so worthly hestowed; but for the sake of the memory of the Founder of Jubilee, College, and for the sake of the work which it was designed, and which it can, and we believe, will yet do for the Diocese and the Church, we sak help to enable it

Diones and the Church, we ask help to enable it to begin anow that work.

For beauty of situation the College is unsur-passed. To like owe however, in to commen sales of the control of the country of t

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Communications may be addressed to the Rev. S. Chase D.D. or the Rev. T. N. Benedict, Robin's Nest, Peoria Co., Ill.
Rev. T. N. BENEDICT,
HENRY I. CHASE,
SAMUEL WILKINSON.

Bishop H. W. Lee visited St. Mark's Church a, on Thursday and Friday, April 12th and 13th, preaching twice, administering the Holy Communion, baptizing three children, confirming eleven persons, and addressing them. The Rev. T. H. Eddy, Deacon, Missionary in charge,

assisted in the services. On Friday evening, April 13th, the Bishop preached in Grace Charch, Cedar Rapids, con-

firmed sixteen persons and addressed them. The Rev. C. S. Porcival, Rector, and the Rev. Walter F. Lloyd, assisted in the services.

Hev. to a section.

On Smally, April 150: Billion consequence of the P. Lloyd, assisted in the services.

On Smally, April 150: Billion consequence of the State scating about two hundred and fifty persons, and costing about seven thousand collars. The painh descrees great credit for the efforts and sarrifices made in its erection. It is some of the most sp-propriate churches in the West. In the alternoon of the day of the Consecra-tion, after a serious by the Rev. H. N. Towers, in the same church, the Bislop confirmed six per-turbance of the consecration of the consecra-tion. The evening he preached in Grace Church, Lorons, confirmed there persons and addressed.

In the evening, no presence in Grace Contemp.
Lyons, confirmed three persons and addressed
them. The Rev. George W. Watson, Roctor,
and the Rev. W. W. Estabrook, of Lansing,
took part in the services.

MISSOURI.

Rt. Rev. C. S. Hawse, D. B .- Resblinge, Paul street, men

United avenue, St. Dona Scording of Convention—Mr. Wes. 7. Manna, St. Louis. CHURCHES AND GLERGY OF ST. LOUIS. CHIRST GUIDGH GIAPPI—Copper fills and Locust streats, Hor. Martoneser Sciential, D.S., Rector. Residence, Locust streat, between Leftigaved and Eving Account. T. JOHN'S CHURCH-Corner of 6th and Spruce streets, Rev.

r. GEORGE'S CHURCH-Locott, near The street. Rev. Envans F. Suncaut, D.D., Rector. Residence, 165 Pinest., bet. 10th and BRACE CHURCH-North St. Louis. Bishop Hawks officiating, an sted by Rev. Puntil McKim. RIVITY CHURCH-Corner 1th street and Washington avenue Rivi, E. C. Hercanson, D.D., Recter, Residence, Seventeenth St., bet, Christy Av. und Mergan st.

Convention of the Diocese of Missoria, in accom-ses with Abstrice II. of the Conventions—Notice hereby given that the Twesty-skith Annual Dio-sorse of Missoria, will be held in Trinity Church, I. Donis, on the fourth Thershay (24th) of May, 10 10 o'clock a. M. Ww. T. Mason, See'ye. Sr. Louis, April 28th, 1866.

ORPHANS' HOME-REPORT OF MANAGERS.—
The twenty-third amount meeting of the Orphans'
Home Association was held at Christ Church
Chapel, after Divine service, at 10½ o'clock on Syster Tuesday.

The Bishop took the chair, and requested the Rev. Dr. Berkeley to act as Secretary, who read the annual reports of the Tressurer and Secretary

the House, On the election for officers of the House the

On the election for officers of the House, the following named hadies were re-elected:
First Directross—Mrs. Carter; Second Directress, Mrs. Brooks; Treasurer, Mrs. Porcival; Secretary, Mrs. Donglas.
Managers from Christ Church—Mrs. Hugh
Camphell, Mrs. John Coleman, Mrs. Billon, Mrs.
Parker Doan.

Frank Agler.
Advisory Committee appointed by the Ladies
—Mr. R. J. Lockwood, Mr. Silas Bent, Mr.
Wm. T. Mason, Mr. Vm. H. Thompion.
Ordered that the proceedings and reports bepublished in the Affiscari Republican.
Rev. Mr. McKine was appointed Chaplain.
After prayer and the benediction by the Bishop,
the meeting adjourned.

SECRETARY'S REPORT.

To the Right Reverend, the Bishop of the Di-ocese, and to the managers and friends of the In-stitution, the following 23d annual report is re-

stitution, the following 23d annual report is re-spectfully submitted:

Another swift rolling year, with its varied events, has again brought us to that festive sea-son, when we are accustomed to lay before our friends and the public a statement of our condi-tion and needs. For many blessings and mer-cies, we thank the great Creator, who has watched over us and not suffered us to fall into great ne-cessity.

over to said not flowers use or an anogene-tic We an electron, in the first place, to cerred a false ingression that scena to prevail in the minds of the people a blong, with regred to com having That this has been our great aim and desire for many years in every true, into that this every hand-many years in every true, in the tast this every hand-tic certainly not so. We have been very general in certainly not so. We have been very general premambered by two of our respected citi-quest, owing to the tenure of the will, we have one of the property of the tenure of the will, we have not at a yet received any benefit. Our income from property, and the indexet of our tamony, can ence towards under the property of the proper

only be considered a slight, though sare, dependence towards meeting our expenses.

We have not held our annual fair this season.

Our first intention was merely to postpone it for a few months, but now our minds are filled with the brave idea of giving up fairs altogether, if our friends will in some other way come to our

assistance with the liberality that has distinguished assistance with the liberality that has dutinguished those on macrous occasions. We have a plan, not yet fully matered, by which this may be done. We wish to consult the different ledgymen about laying the matter before their congregations. And in this connection I would say, if all our subscribers would promply pay in their subscrip-tions, it would not be a necessary for us to resort to other means to raise movey for a sufficient sup-nort.

to occur measus on new year few contributions, either in clothing or prevision during the last year, and this has, of course, ever materially interested our expenses, and we have been obliged to parchase at high prices many of the necessaries of his that were forwestly identical to me, a feet that ought to report with those of other Asylumia is the city that are constantly receiving many donations of this ideal.

that are constantly receiving many abundance of this licius.

It is licius.

A see that a see that the three-many permitted and the Horse-many permitted and the see that the see that the see that the regards her daties as a labor work, we have great hope that we may long reals her service, and also those of her nice, and the service, and the stokes of her nice, and the service, and the stokes of her nice, and the service, and the stokes of her nice, and the service, and the service and simple service service and simple service se

antly increasing:

And to our friends we present our thanks, with
the assurance that their remembrance of us can never be forgotten.

never be forgotten.

Our present number of children is sixty four.
There have been seven deaths during the year,
and we have found homes for twenty-nine.

Respectfully, GRORGIANA DOUGLASS, Secty. Louisa Percival, Treasurer, in account with Graham's'H

The control and core for quantity report.			
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KENTUCKY.

Rt. Rev. B. B. SMITH, D.D. Bushkones, Louisville. Secretary of Convention.—Rev. Carter Page, Cynthia Treasurer.—John M. Bebinson, Louisville. ORUTCHÉS AND CLÉEBOY OF LOUISVILL. CHURCHES AND CLERGY OF LOUISVIL.
CHRIST OHUGH-Sed street, New Jan. Chang, D.D., Racker
Rendrons, In the constay. Services and H.A., N., and \$P. N.,
ST. PAULES—Shartes, E. H. Wautzu, Rictor, Richarden
Encodway, but, 8th and 8th. Rev. G. J. E. Montmurg, Assetliant Stage of the Conference of the Conf

JOHN'S-Jefferson street, between 10th and 11th. Rev. ABOTT, Rector. Residence, in the country. Stretces at 1 and 74 P. M. BACE CHURCH-Gray street, near Floyd. Row. Conam In TRAVER, Hector. Residence, near the Church. Sorrices at 10; A. M. and S P. M.

JALVARY CHURCH-Corner 2d street and Guthrin. Bector, Rev. W. H. Franz. estnut street, between 9th and 10th. Restor-

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MAYSVILIE, Xv.—In scordence with a previous notice, the Rr. Rev. G. T. Bedell, Amistant Ballapp of the Discose of Ohia, prival to care dry before the proposed of the prival to the force of the prival to the positive of the section, the Charles the Section of th

been antiphonal, the Rector responding to the Choir, was beautiful.

The Rector was a second to the responding to the re

Choir, was heautial.

The Rector was assisted in the services by the
Rev. Jno. Brush of Portsmouth, and at the clove
of Evening Prayer, the Bishop preached a most

impressive and beautiful sermon from St. John xv. 1-5. His ilustration of the origin, character and purposes of the Christian Life, formed a pure stream of Gospel truth, which moved all hearts in the rate congression.

"Praise God from whom all blessings now," was sung with great earnesteness and volume. At the conclusion, the Bishop prouounced the Apostolic Benediction, when all reluctantity departed, feel-ing that they had been edified by the benutiful and impressive services. The Bishop was comand impressive services. The Bishop was com-pelled to leave during the night, in order to reach

polled to fearer during the night, in order to reach, in next appointment.

The Rector, the Rev. F. M. Grege, has been inhering with great energy and access smong are inhering with great energy and access smong are tions, accompanied by the Divuse blessing, the Egencapi Cherne is gaining a strong held in our community. His first Confirmation Class, presented to Bishop South, numbered intellegence of the expected Cherne to make presented on the property of the control ent in the good work .- Bulletin

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Bishop-St., Rev. C. P. Mellvains, D.D. D. C. L. Oxe Andalant Bishop—Rt. Rev. G. Thurston Bedell, D.D. Rosidente Gambler. iamtier.

ouretary of Convention—Rev. Wm. C. French. Residence—rife.

Deride. Churches and olergy of oleveland.

Churches and olergy of oleveland.

Chinity Churches appelie St. Rev. Toos. A. Starkey, D.D.

Rocter, Nov. W.G. Obserty, Associate Halbert; and Rev.
Francisca P. Wilses, Bescon and Assistant. Services at 101 2.

R. and T. P... M. HOUTE, M. . SINITY FREE CHAPEL. Boy. W. A. Coolsy, Pastor. Service, \$9\$ A. N. and \$5 F. M. vecs, Frg A. R. And St F. M. BT. PAUL'S CHUROII-Corner Encild and Sheriff sis. Rev. J. H. Rylanca, Rector. Eculdence, 28 Sherriff sis. Services at 194 A. M. And T F. M. m. Mos 17. M.

PRACE CHURCH—Corner Eris and Prospectats. Rev. Alvan
H. Washnidas, Redec. Services at 105 a.m. and T.P.m..
F. JOHNS GURGEH—Owner Wolls, Wast side. Rev. Lonis
Barton, Redec. Revidence, Vestry st., corner York st., West
side. Services to 105 a.m. and T.P.m. side. Services in 10; a.u. and T.v.S. ST, JAMES OLAPET—Course Superior and Alabama siz. Rev. Bickard Busy, Rector. Residence, 172 St. Clair at. TRINKTY CHURCH HOME for the Poor and Friendess, in Ser-MI Arcons, sear Chapel St. Mrs. Connect, Matron. SPISOOPAL FENALS SEXUMARY—Kinessan st. Rev. Was. O. French, Cappain. P. O. Address, Obstitu. v. Lawson Gaster-Residence, corner Perry and Englid size v. Alex. Yorks-Residence, oer. Spangier Av. and St. Clair at UROHES AND CLERGY OF OLNOINNAT! AND VICINITY

87. JOHNS—Cores Seventh and Pion ats. Rev. Jas. E. Lorany, Reduce. Reduces, 75 Work Eights. Sevices at 11 A. M. and 17 P. M. Sevices Bishard and Culter at R. Rev. E. P. Winder, Rection. Recidence, at College Hill; office at 175 Vine 4. Sevices at 11 A. M. and 74 P. M. OFFT MISSIONARY—Rev. BIORADO GRAY. Repidence, 502 West Third St.

REV. FRED ELWELL. Residence, Newport, Kentucky. REV. WM. TURNER. Residence, Newport, Ky. Box 2007, Chr-

Churst,
VIONITY OF CHRONEATL,
CRUROH OF THE ADVENT-Walnut Hills, Rev. Francis Lon-DRIA, Retor.

OLAVARY CHURNOH-Cillico. Rev. Samesa, Claussatti, Reto
TINISTY-Oxydagto, Ky., Bev. C., G. Codbu, Retico. Rev.
W. Tisaktti, M. D., Auditasa Minister.
ST. PAUL'S-Newport, Eg., Bev. P. H. Jaytzee, Retor.

EPISCOPAL VISITATION.

The Auditat Bising expects to vide as loibus, by Ufrice per-

The Assistant Bishop expects to visit as follows, by Divine permission:
May 46th Stan, Edward as, S. Mahlawa,
May 46th Stan, Edward as, S. Mahlawa,
S. Marcady, S. Marcady, Gallerian, S. Marcady,
S. Marcady, S. Marcady, Greenville,
S. Marcady, S. Mar A Correction.-In our description of Trinity

Church, Toledo, two weeks ago, the types gave rather promiscuous dimensions. The church is 150 feet long, 75 feet wide, with a chancel 60 feet deep.

WISCONSIN.

RI Rev. J. CESSON KINNERS D. D. Redderee and P. O. Address Delethickly Winterlook Co. Bendericky of Connections—S. Freed, P. J. Jaconstilla. COLUMNITIES AND GERBRY OF MINICATENES. P. C. S. C. Nazzhell Steet.

BURGH OF THE ATONEMENT-Rectembly vacent.

BURGH OF THE ATONEMENT-Rectembly vacent.

BURGH OF THE ATONEMENT - Recth street, between Well

and Shermon. Evy. H. B. Bargess, Missionary. Residence

rate of the Counch.

and beforeon, are, no sugar, amounts, the Protestant Epicopal Oberch, in the Discore of Wisconsin, will Epicopal Oberch, in the Discore of Wisconsin, will the second Wednesday (13th day) of June, 1860. The Right Reversed, the Bishop, carriedty requests all the Grergy of the Discore to make up their reports to June 1st, in necoviance with the form sent them by

the Secretary, and on that day to transmit them to the Bishop by mall.

S. Fonno, Jm., JANESVILLE, April 24, 1866.

Secretary Con.

PETTSBURGH.

thop—Rr. Rev. John B. Kannder, B.B., Reblishe Pilithreph, cectary of Convention—Rev. A. The Belston, Phiskergh, cectary of Convention—Cipistrase Pand—Parcs M. Hour, Fitte-

Treasure Convenient Crisis—Treas, 1, 16007, 1918BOURCHLES AND OLESS OF PETTYSBURGH.
TENNITE CHIECOL—SHIRS Breek, between Wood and Satisfact
TENNITE CHIECOL—SHIRS Breek, lettered Wood and Satisfact
TENNITE CHIECOL—SHIRS Breek, Lettered Wood and Satisfact
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M. WIRDSHAMS S.F. M. STFETCHES'—Co Grant and Dissound Sit. Rev Since Oberst Leaf Filler, Hector. Services 1009 A.M and 7 FM. ST JAMES'—Cor From and Mechanic Sit. Rev Geo Stattmay, Bester. Reddence-54 Anderson St, Albigheny. Services 10:39 A M and 37 M. William W. Auli's Loceyville—Rebert St. Th Word. Rev A Tex Benner. etc. Benderous 946 20 St. Services 18,20 A M and S F N.

CECON. RESISTOR MESSAGE. See now 2, nor A FAR HUNGER, AND A SHARE SEE AND A SH Ston | F H.

F JOHN'S-Builer St, Lawrenceville, Ray William P. Ten
Benerox, Rector, Residence ment the Church, Services 10.36
AM and 7 P M.

ALVARY OHURCH—East Liberty, Allegheny Co. Rev. Regart D Pear, Rooter. Residence East Liberty. Services 10.39 A M cold I F M.

WHAN INSTITUTE—REV A TEN BROKER, Pris AVERY, Dengen, officialing and residing at Ho DISHOP BOWNAN INSTITUTE—HAY A Tes Usacov, Priodigal. Bev R. NORS AVENT, Denova, officialing and residing at House of Refuge, Fluidwigh. Rev Two Ownercos, Moral Instructor of the Western Penticalizary, "Allegincy."

EFISCOPAL VINTATIONS.

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sing, May 22—Georgetero.

sing, May 23—Georgetero.

stronger, May 21—Sowickley,

brealay, May 25—Washington. Meening, Ordination; ar
otherselies.

nation, sing after Tricity, Jane 5—8t. Peul's Church, Loccyville; Grace Oburch, Moutt Washington. Oil Olty, Thurstille, Corry, Warren, Edgeway and Em-be yiltid in the latter part of Jane, on days to be record.

GENERAL DIOCESAN INTELLIGENCE.

Nebrasica.
APPOINTMENTS OF BISHOP CLARKSON,
May 6-5th Sanday after EnterNomaha.
May T-Menday, F. M.,
May 27.—Printy Sanday, p. s
July 17—Too-day P. M
Maryland,

Washington, April 26, 1866.

MESSES. EDITORS :- As your paper has been THE AMERICAN CHURCHMAN, it may not be unsteresting to hear occasionally from the national Capital, especially as we can inform you that we are shaking off the sloth and slumber of the past fifteen years. A Convocation of the city Clergy is now held every few weeks, in which it has been resolved to huild three new Churches. At each Convocation over \$1,000 has been contributed for this object. Two lots have been given, one "the widow's mite," but a large lot,

Easter was truly "an high day" with us. Flow-

s were very abundant "in all the Churches." In the Chancel of St John's the cross of came lias was five feet high, with an abundance of other flowers tastefully arranged. St. John's bas awaked to a new life under its young Rector, Rev. J. V. Lewis. Two large classes have been d within six months.

countries whom as months.

In Christ Church, (the oldest in the city,) every
pew is taken and sixty-more asked for. Steps
are being taken for its enlargement. Our new
Rector, Rev. M. L. Olds, is infusing some of his are being taken for its enlergement. Our new receipt level in C. Obh is infusing some of lise Receipt Rev Mr. Obh is infusing some of lise elly popular with all. Extert morning a commission the restricted year, went at two olicide manners of the restriction year, went aft two olicides and the second of the commission of the restriction of the restrictio

likewise, Very respectfully, ε,

The vierce which repels by severity, makes few converts; but that which attracts by charity incites all to cateem, if not to follow its precepts.

Conversions from the Sects.

The Boston Traveller recently contained the following notice, with the remarkable comments following from a correspondent. Congregational, sim is evidently getting alarmed in New Bogland, and it has no better remedy to propose for the secessions from itself than to copy some of those postalization of the Episcopal Clurich which the Partition made a pretext for their own secession from the Church

from the Church:

"TO CONORROATIONALBITE — To be Admitted to the Order of Denous,"—Messr. Matson M. Smith, D.D., and Hiran Carleton, late minsters of the Orthodox Congregational Church, and Messre. James Hanghon, Jr., and Frank W. Window, of Andover Theological Seminary, are to be admitted to the order of Denous in the to be admitted to the order of Denous in the town of Church, and Theological Church, and Theological Church, and Theology and the Church and Church, and Theology and Church, and Theology and Church, and Theology and Church and Ch

Papers."

"That one should learn from others of opposing views, has almost passed into an axiom with those who would be wise. Yet there is a large succession from the Congregational to the Episedpal rapids, without the first appear effort on the part of those who are left to prevent its recurrence.

pal regine, without the first apprent effect on the part of those who are led to prevent in resur"A. good Kejmonal authority may that three"A. good Kejmonal authority may that threefirst first and the second of the secon

would he?

"We ask these questions to enlist inquiry simply, and not to receptuals the stale arguments of either side, which are presumed to be well known and understood by all.

"It seems to us perfectly suitable for a Congregational Church to adopt such forms as it presents with the contract of the

"A Congres ---

We mare no objection to the use of an organ in the public worship of God, but much to its aboar. Under proper control, it may assist and aboar. Duels proper control, it may assist and praise, but when left to the captrice of an organ-ity, it mars the worship. We do not design to expose all its abuses—we refer to a single one and meaningless intelligent to the versus of a pashin or layar. Where a few notes are suffi-cient to affired instelling time to the surges, we cannot be affected in the control of the con-fer from being praise, is its antagensist. It is far from being praise, is its antagensist. It is far from being praise, is its antagensist. It is consider appropriate nor necessary. We have only to interrupt this delightful part of weathing, but even to drive the luncognits from the very duty only to interrupt this delightful part of wenship, but even to faire the illusquist from the very duty but even to faire the illusquist from the very duty tently fixed—to make one almost forget that be in the act of praising God. Survey this is an evil which should be remedied. Eather the organ should be silted using the purpose between the absolute the properties of the properties of the The Clerqy should see to this matter, and have it remedied, by restraining the organist from dis-playing his skill at so unreasonable a time— Christian Time.

Christica Timet.

Hanr is Wink-Durson—Recrybling is blorgest in separation as we have to do it by a separate effort. If a person were obligate to do up all his breathing once a week, to eat his fool only and his breathing once a week, to eat his fool only a few days in the year, he would find them a very westionse balk. It is only the frequency of these sects, only breathing every morning, and a habst, that keeps them from being information of the section of the sect

Correspondence.

Philadelphia Female Prayer Book Society

MESSES. EDITORS:—I hope you will allow me a small space to recommend to your readers, lay and clerical, this admirable Society. It has been most bounteous to Western Churches and West-ern Missionaries. It publishes some of the most seautiful and correct editions of the Prayer Book. The large print, thick 12mo., is one most desira ble for the old and weak-sighted. Is it not a duty for all our Clergymen in the West to give it ection annually (especially those that have been helped by it), that it may continue to carry on its good work? Permit me to recommend it to your readers, lay and clerical.

And here I should like to say one little word to the Society. Why not Ladies' Prayer Book ociety? Why "Female Prayer Book Society? What sort of a Prayer Book is a Female Prayer Book? If in Christ Jesus there is neither male ale (Gal. 111, 28), why bring in the idea of sex in regard to a society of Christian wome Christian ladies, supplying the country far and wide with Prayer Books for the love of God and His Christ? I should think no Christian woman but would see the present name to be a mistake on in any way. However, this which I desired to say, has been said better than I can say it, and therefore, to the managers of this admirable Society, I wish you would submit the following, written by a Philadelphia Lady, and oblige your friend. TAY A

NASHOTAH, Wis

THE BOYAL NAMES OF HUMANITY (From Godey's Ludy's Book, June, 1865."

These Royal Names are Max and WOMAN.
The Lord God gave to the first human beings who,
from His breath of Divine Love and Life, inherited these grand tiles, the sovereignty over earch
and all the animal creation. Thus came their
right of possession to the things that God had
made; the twin ruled as one; MAX including

ide; the twain ruled as one; MAN including th husband and wife. When their disohedience to God's law banished When their disonentence to too's law vanues, them from Edon and brought that heavier do which subjected the wife to sorrow and mifferir and to her husband's rule, while condemning h to the penalty of hard labor for life on "t ground curved for his sake," then to the wom then to the woman was given that blessed promise of salvation for humanity, a new name, signifying "the mother of all living." Thanks be to God for His glorious title, conferring, as it does, the privilege of train-ing childhood for heaven.

ing childhood for heaven.

Man was to subdue the earth and reign over it.

Man was to subdue the earth ann regin over a Woman, by her moral virtues, was to subdue man, and, by the aid of the Holy Spirit, insinue him with faith in her promised Seed.

Thus were Man and Women restored to their royalty of name, and the whole Bibbe is proof the state of the second section of the section of the second section of the second section of the second section of the section of the section of the section of the second section of the with the animal. To use the word male as the synonym for man, or female for woman, degrades humanity and strikes at the root of Christian numanity and scrings at the root of Christian faith. As we have not opportunity to go over the Bible for proofs of our assertions, we ask our friends, who take an interest in this subject, it. éxamine Cruden's "Concordance to the Holy Scriptures." Look out the word male. All the ices of its use are contained in sixteen li instances of its use are contained in sixteen (ines; one-fourth of these refer to animals, the others to the set of creation ("male and female created He them"), or to the abstract idea of numbers.

Then look at the word man. It fills nearly

Then look at the word man. It his nearly five pages (fifteen columns), comprising, in its references, every attribute of humanity. There is not an instance to be found in the Bible where made is used in connection with the character, abilities or attributes of man; or referring to his lices or attributes of man; of referring to his beart, soul, mind, or imagination; or deserbhing any emotion of feeling, as love, pity, reverence, hope, joy; or any acquirement, as knowledge, wisdom, skill, experience, which indicate educational capacity

tional capacity.

The reason is obvious. There is no moral quality in gender. If there he, if sex signifies understanding, and we can properly say made understanding, and we can properly say made pridy or made breasodenee, them might not the horse and the lion claim capacity for perty and becreve and the lion claim capacity for perty and becreve lence? These animals are more truly made than mixed in the contract of the contrac the human beings who went in are not the

the human beings who went in are not thus cleased, and the stary is thrice repeated.

Is it proper to say "the male mind?" Might not the elephant claim, justly, to be included? And yet we hear and read constantly, of "kmale mind," "kmale pixtly" "kmale grains," ste, do. Is such language correct? Is the full idea of womanly lumnarity expressed by the animal term of gender? Sex is not an attribute of configuration of actually distributed to the average them. womanly humanity expressed by the anman term of gender? Sex is not an attribute of soal; not a faculty of intellect; not a synonym of humanity. Sex belongs to animated nature. All creatures that bring forth young are females; lower still the belongs to vegetable life; many flower-bearing trees and shruhs have sexual differences. The term found cannot therefore, be a proper

The term fewale cannot, therefore, be a proper ame for lemmine humanity, nor should it he used an adjective except in contradistinction to man tome for ier

in numbers. A celebrated English writer* justly

remarks:-"Why should a woman be degraded from her

"Why mouth a woman be degraded from her position as a radioan being, and the expressed by a word which might belong to any sainsal trib, a word which might belong to any sainsal trib, and the sainsal words of the abstract, the sex in general. Why not call a man a "sails," if a woman is to be a "sails," if some girned by this corruption of our noish Angle-Saxon tongues in regard in general or and this has been going on in regard in general or and the last been going on time, the definite and delecte power of distin-tion, and the sail of the sail of the sail of the individual control of the sail of the sail of the left. The loss has, intherity, fallen chiefly on Patt and Present." But man and woman are

icd. The loss has, inthects, failter cisiely on woman, as Dr. Trench emarks in his *Begginh, Past and Present." But man and woman has the state of gentleman walking with a female," is common as

gradients waking mus a prest and good chrygman waken per a man de gradient gradient gradient gradient gradient gradient gradient welf he in he people.—"I bege the gradient of the congregation will head in this, then I am the franke will follow." Had the question been asked, "What immiles "I would not his name the franke by not cultivate the habit of using proper language, and not speak as though a subject to the proper language, and not speak as though a subject to the proper language.

dies"? Then why not cultivate the habit of using proper language, and not speak as though women were sliep? That is not only pure and beautiful; it also That is not only pure and beautiful; it also is very ugly and histo to loss. Men and Woman are noble words, easy to speak and witts, pleas-ant to eye and ear, nod explain their own mean-ing. Male and rande are langue to one letter each; both are low terms, and disagreeable to pend or beginned to the control of the contures; such words can never become delicate or dignified when applied to hu

gs. Therefore it is that by this indiscriminate and frequent use of female and females for woman and ladies, and female as an adjective to the exclusion of the beautiful terms feminine, woman's and womanly, our literature is vulgarized and the

clusion of the beautiful terms feminies, woman's and sessonily, our literature is viginaria and the and sessonily, our literature is viginaria and the all towers. A Giff is an example correpted and the all towers. A Giff is an example in the "Bille Sectify's Record," a touching medicate begins them: "A haly in New Jercy Laborate to the second of the second of the second second of the second of the

We have not room to enlarge. These errors are before us in almost every new publication. Stall this violation of Scriptural and grammatical rules become our settled mode of speed? A merican patents of nobility must be friend obelience to the laws of Nature and of Rev-elation. We have no artificial orders of great-narce, no literatury rank, no privileged classes are not considered to the control of the con-trol of the control of the control of the con-trol of the control of the control of the con-mitted when conditions are not con-mitted to the condiand the masses are seconded as water and fe-des whose condition is scarcely above brutes. If we permit our God-given title of Max and TOMAN to be stultified and degraded by the an-ual gender, our hirthright of nature's royalty

is genuer, our sirenright of nature's royalty or the People is lost.

And lower still we shall sink if we lose the And lower stall we shall tank it we some significance of our Ohristian nobility. The tionalistic philosophers, in their system of " velopment," always place man shove the bri-because the human was last "evolved," and the because the human was has "evolved," and there-fore perfected above all other animals. But the Christian writer, who uses male and framele as synonyms for most and useman, reduces the nece to the level of the britte. We must never forget that humanity was indefinitely exalted where the Son of God, "made of a woman," took on Him-self the form of Man. Sarah Josepha Hale.

" Henry Affred, D.D., Dean of Canterbury. See his "Queso's English." year Not. Landon 1884.

A Correction .- In our article, " Mistake Cor. cted," two weeks since, in a few of the first abeets struck from the press, the Rev. Dr. Breck's name was turned by the type into Dr. Buck. But a few sheets were printed before the error was corrected. Our correspondent, "s. o. s." from Osiskosh, unfortunately received one of those ets. After alluding to the mistake, our correspondent goes on to say ;

"Allow me to indulge in a few remin "Allow me to indulge in a few reminiscencea.

I have resided in this place quite a number of
years, and the trat Episcopal elergyman who visited us, to my knowledge, was Dr. Breck, in 1848,
I think. Among his other gitts and powers, which were not few, he had that of pedestrian-ism in a large degree. He was very tall, lithe of limb, and of great powers of physical cudurance, a natural missionary and pioneer, and in church matters sound to the core. At this time he was matters sould to the core. At this time he was making a missionary visit to our part of the State on foot, and was returning from Oneida and Green Bay. The early settlers of Wisconsin, of Epis-copal antecedents and education, will recollect Mr. Breck with pleasure; at any rate such is the case with the writer of this.

He removed to Minnesota in 1851, and was a He removed to Munnesota in 1851, and was ionicer of the Church there, and to him, as me r more than any other man, is 'abe indebted er early foundation and present prosperity. Osukosu, April 22, 1866.

The American Churchman.

CHICAGO, THURSDAY, MAY 3, 1866.

Newspaper Laws.—Postmasters are required to give no-ce, by letter, when a networther does not take his paper from the files, and give the reasons for its not being taken. Neglecting to to entitle the postmaster responsible to the publisher for the igraced. Alty person who takes a paper regularly from the post-office, bether he has subscribed or not, is responsible for the payment of subscription.
A person ordering his paper discontinued must pay all arre-es, or the publisher may continue to send it until paymen-sis, and collect the whole amount, whether it is taken from per or not, the red decided that refusing to take a newspaper and the courts have decided that refusing ned beaving them unsaffer, is pitma faste evidence of intentional fears.

In addition to the above, we add a few rules of our own for the seasons on an concerned;

1. He not send back a paper marked "Refused" without peerle
fixing on it your Yout office address, and resulting all arreas
on the publisher; otherwise no attention will be paid to the ma

the effect of the control of the con

The Gosnel Visible

The Church of Gop has several offices, se classes of duties. It is one of the most fruitful causes of misunderstanding and mistake, that men are apt to select one of these offices o of these classes of duties, and magnify it to the ssening, or perhaps to the denial, of the others.

The Church has a prophetic office. She is ent to preach the Word, to teach the truth to te and guide mankind. But this is but. one of her offices. She bas others quite as im ortant, as absolutely necessary, indeed, for men. These other offices, in our time and country, have been too much ignored. The propheti office has been magnified to the dwarfing of the others. The duty of preaching the Word has been dwelt upon to the extent, almost, of forget ting other duties which are quite as important, and just as greatly needed. This has given the Church an appearance of one-sidedness. She appears, mainly, as a talking organization, a coration whose end is words, The words, indeed, are divine. The truths are Goo's, They are of the most awful import. But is the Church only

to deal with them as words? . Are they not aw-

fully important because they are not to be words

only, but are to be translated into acts ?

we look to the Apostolic Age, we find the Church in the amplest exercise of the prophetic office. She magnified that office. She made it, of necessity, of first importance. She proclaimed the Gospel with all her voices. She went everywhere preaching "that men should repont." she did more than this. She was also in the fullest exercise of her other duties. She never forgot these, or sbrunk from these. She did these in the eyes of all the world, and preached the Gospel in deed as well as word, in life and visible as well as in reasoning and exhortation.

If we look back to that early Church, we find that she was not only an organization for the preaching of the Gospel, for guarding and spreading and teaching the doctrine of the Long. She was also an organization for carrying out into visible result the principles she proclaimed and the law of love she preached. She was a doing as well as a talking body. She addressed men's eyes as well as their ears. She proclaimed a concrete, embodied truth. She, herself, was a divine Epistle, a holy Evangel, "known and read of all

We have too much forgotten this phase of her character. And yet it stands forth clear and bright on the pages of the New Testament, and the records of primitive days. She was the divine organization for taking care of men. She was the Bride, the Lorn's Spouse, doing, on the earth, her LORD's work. She was the pitiful, nercifal, tender benefactress of humanity. She less,

was the almoner of CHRIST. Her fair hands vere ever stretched out in love and pity. Her kind arms were open to all the wretched and the needy. For her dear Loap's sake she was come to seek out and comfort and help those for whom He died

There had been nothing like her on the earth What she undertook was a work which was everywhere left undone. She proclaimed the hrotherhood and equality of men. She de-clared the awful value of the meanest beggar, the antold sternal worth of the most disgnsting lazar. The soule and the hodice of mon she declared abe sacred for everymore. She knew no earthly ames, no national or race distinctions, no social differences in her work. As her Long had died for all, so she was come to care for all. Greek and Jew, Barbarian and Scythian, bond and free, she was sent to them all because Man is more than his circumstances, Humanity greater than its accidents.

In the very beginning we find this indelible mark upon the Apostolic Church. She is work-ing as well, as talking, preaching with her hands as well as with her mouth. She stands organized to help men in soul and body. The "widows" were not to be "neglected in the daily ministration." Every man is cared for "according as he The poor, the destitute, are at the very beginning, em braced in the systems ity of the Church.

Jerusalem," provision is made for that want even from Macedonia. PAUL and BARNABAS not only preach, they are the collectors and disbursers of an organized charity for the needy brethren. The inspired account of a Bisbop's duty, written to TIMOTHY, the first Bisbop of Ephesus, finds, among directions for governing the Church and ordaining Clergy and ordering the public Serlices, a large place for directions about the charties of the Church and the care of its destitute en we come to the historic times, when we

have full accounts of the working of the Church, we see into how large a system the first spontaacous charity bas developed itself. In the Third Century, under persecution, and beaten upon by all the storms of Imperial wrath, the Church is eless the great benevolent organization of the world. We know she presched and Nevertheless, we hear comparatively taught. little of this. The preaching which had the great effect, which so rapidly overcame beathenism, which won her triumph from fire and rack and block, was the visible preaching of her charity, her divine love and pity towards mankind. She had ber organizations to nurse the sick. Pestilence had no terrors for them. They carried their lives in their hands. She had her societies to bury the outcast and uncared for dead. She taught the world the reverent care we all have now as a common possession, for the body of the very heggar, because CHRIST took hume flesh. She visited her confessors in their prison houses, and consoling hands ministered to their needs. She followed ber martyrs to the stake or stood with them on the bloody sand of the amphitheatre, and they left to her benificent care their orphans and widows as sacred legacies. She gathered the children "exposed" by the legalized wagery of Roman law, and made them her own and her Lonn's.

So she stood amid the vileness of heather -talking? Aye, talking, but doing, also-preaching in every movement, proclaiming the Gospel as an embedied living truth, visibly, with both her hands! Clear, white and beauti ful, the Bride's pitying eyes met everywhere the outcast, and everywhere in her arms the wretched were comforted

Now it has seemed to us, and we put it hero as something to be thought on by all our readers, that, owing to the influence of the mere sect notions upon the Church, numerically so small here, she has lost this idea of work, and has adopted the sect idea of talk.

For, really, that is one broad and marked distinction between the sects and the Church, in all ages from the first. Sects bave expected always ave the world by talking.

It is astonishing how the feeling that a Church has anything more to do than talk, to say pious ds, has dropped out of the thought of men. If they want any good work done they organize a human society. The Church is to preach. Other institutions are to practice. Meanwhile, every day, the absurdity is becoming more evident, and "preaching" is becoming more empty and fruit-

In the Church, however, we may have lost the practice. We have not lost the principle. Churchman instinctively feels that the Church ought to be the great benevolent and reformatory and civilizing organization of the world: that a ought to need no other society to supplement her

duty or translate her preaching into doing. But we have lost the practice, and we are futile in consequence. We have imbibed the sect rds, words, words are the end of the idea that w Gos el. And now, when, every day, it is be coming more and more evident that "to preach ospel" does not and cannot mean the read ing s brace of "eloquent sermons" each week, it ite time we revived our churchly iden, and stood in our churchly place,

There is a way to "preach Carust" in this hand as He never has been preached yet. The land needs Him so presched. Thousands believers because they have never bad Him preached in this way to them. His Church was sent on earth to preach Him in that way, to re present His person and His character, and make on love Him because she visibly revealed Him.

By works of mercy, by charity for the needy by care for the sick, by pity for the outcasts, by struction for the ignorant, by ready love and ready help to all who want help or comfort in soul or body—so must the Church preach her LORD once more. The world has become deaf to words. Talk has about driven it to indiffer Such a mass of argument, such an amount of babble, pro and con., on all things seen and But it has eyes. It can see a visible nnseen! It can be overcome by a visible Christianity. It has had an "invisible Church' enough. That Church has almost made it los faith in any reality. It asks now for a visible Church, for a Church that not only talks about CHRIST, but preaches and reveals Him.

The Orphan Asylum is worth ten thousand sermons. The Hospital is worth a hundred "pulpit orators" of the most sweet voices. The Rag ged School, the Magdalene Home, the Alms House—they preach the Gospel as the pulpi cannot. They make Christianity visible

presching read Till we rise to a higher appreciation of a Church's duty, until we see that she was sent to work as well as talk, until we make her what she was at first—Christ's Divine Society to take care of those He died for-we can look for no tri-

umphs like those of old. First Principles.

We profess our faith in a holy Church. Christians have done so from the first. Yet it is clear enough that the Church has at no period beer altogether holy. Between fact and profession,

there has been always a broad contrast Yet, that the Church ought to be holy, that es is always her aim, the end of all ber works and gifts, is the sure conviction of all her

It is, perhaps, in one view, no special wo that men bave striven to realize a holy Church, then, even in ways that were sure to end only in disappointment

The notion that the Church of Gon, milit on earth, should contain saints alone, th who are to persevers unto the end and he saved with an erlasting salvation, is a notion which we find at the very beginning of Christianity. Novatianism and Donatism, in the Third and

Fourth Centuries, with an Apostolic Ministry, an undoubted Succession and an orthodox Creed. separated themselves from the Catholic Church and hecume schisms, on the principle that the Church on earth must contain only those who shall be members of the Church in heaven. For two centuries this obstinate error, the same under these two names, fought the Church and divided Christians, and caused robbery and outrage, blood and murder, under the pretence of realizing a perfect Church !

The Church, in that contest, planted herse the ground which she has ever since held, and for which she appeals to Holy Scripturo fearlessly, that she, the militant Church, struggling people are to be in a Church at all. in the world, though "holy," though "the Bride of Christ," "His Body," is, nevertheless, made up of imperfect men, of good and bad, of true d falso, of faithful and unfaithful, and that here there can be no separation,

She is, "a net cast into the sea," The fishes it ntains are "bad and good." She is a field in which there are wheat and tares. Both "grow together until the harvest." "The reapers," who ill bind the wheat in bundles for the garner, and the tares in bundles for the fire, " are the els," and "the harvest is the end of the world,"

The Church appeals to these parables of her LORD, which so plainly declare the folly and p umption of the attempt to realize a perfect Ohurch on earth. She appeals, also, to the story of her origin in the New Testament, and the character of the body which inspired Apostles governed and to which they wrote. The Church of Corinth, of Galatia, of Ephesus, and the re addressed as "ssints," as "faithful brethren." as "elect," as "holy and beloved," are yet warned against sins of which they are declared guilty, gainst ignorance which darkons their minds, a plainly shown to be congregations where the evil and the good are gathered, fields where tares grow makly among the wheat,

There are, therefore, two totally distinct con-ceptions of the nature of the Church, which have contended from the beginning. The one is that the Church is a corporation which embraces only perfect Christians, men sure of their solvation, men gathered in from all the sinful world around them, men to whom Gop has given special gifts and granted special favors, men who are so their final perseverance unto life. It may be confessed, indeed, that into this perfect body a hypocrite or a deceiver may find his way, or a eble soul who finally fails; but this is the exception to the rule. Such an one should not be in the body. His being there is a mistake,

This is one conception of the Church's office. It has always been the schumatical, the sectarian the self-willed conception. It is shown, as we have mentioned, in Novatianism and Donatism It was shown in schism after schism all along, It has been shown in modern times in Purits ism, and afterwards in Methodism, and in sect after sect since. It is the conception of the Christian Church which is practically acted upon by the mass of American sects. It is the conception which has split them up so finely. It is the conception which has always lain at the roots of sectarianism and Phariaccism.

The Puritan schism from the English Ch which resulted in Congregationalism, Anabap-tism and other sects, started on the express theory that Church membership was, for for "the saints"; that a Church should aim to embrace only the true believers, and those who should finally be saved; that they, and they only, are entitled to be within her, and that, others are in, it is not because they have a right there, but because human judgment is decei-

They put that theory forth, those early Puri-They claimed that it justified their schism from the Church of England. They prone her Apostolic, and called her "Babylon," be ause she did not profess to contain, or seek to contain, perfect Christians only. And that theory has been preached in our country ever since, and is practically the theory on which the various denominations act, and in many parts of the coun try a great deal of the opposition to the Church upon it. It is considered to be a very powerful argument against the Church, that she akes no pretence that all her members are sure of final sulvation, and that she does not pretend to exercise discipline on that notion,

To be sure, when we come to examine we fir that no sect, after a few years' existence, will pretend that it has realized this conception. Congregationalism owed its birth to the attempt to make the congregation on earth consist of saiuts only. But we suppose the most zealous Congre gationalist alive does not now pretend that Con gregationalists are going to Heaven any mor rtainly than other people.

Methodism owes its origin to the same att-It was an endeavor to set up a "Society" in the Church, which should be "all holy," a little Church inside the great Church, -ccclerisla in Ecclesia. That was WESLEY's ides, and in refus ing to commit schism, insisting on keeping his gement a Society, be shunned Donatism; but Assury and Coke completed the divisiand set up Methodism for a perfectly holy Church, tarted the "Methodist Episcopal Church" the express notion that nobody but "converted"

At present, we are not aware that anybody pretends that the average "Methodist Church has any special saintliness, or that being "a member" of it, is any special reason for trusting man too for out of your sight.

Still, although the theory has become so for fully absurd, so wickedly pretentious, and all attempts to realize it have resulted only in Phariseeism, vain glory, and spiritual conceit and knowery, still, the theory is that on which, to this hour, the mass of American sects are acting; even those whose principles, in many respects,

re point blank against the theory. The Presbyterians, on their own pri having Infant Baptism, ought to consider, as we do, every baptized child a member of the Church. In fact their standards so teach them. It is just the same with the Methodists. Yet both, erwhelmed by the prevailing theory, by the blunder which has lain at the base of schism always, practically deny Church membership to their haptized children, as utterly as the Anantists themselves.

Those (the Anabaptists) are so far consistent that they keep children out of the Church, at all events, and keep that wicked and godless class of mmunity, "the little children," out of the hely fellowship of the full grown saints!

At present, the atter absurdity of this theory, its ludicrous contradiction of visible facts, the shameless pretence of the thing by such "Churches" as we see all about us, originates, in these "Churches" themselves, only cant, conceit and hypocrisy, and in "non-professors"—looking at the infinite contrast between theory and practice, between pretension and reality—only abhor-rence of what seems to them such Phariseeism

Miss Catherine Behoher, in her Religious Training of Childrende profundis, so pitifully does it cry for mercy for ildren cut off by Puritanism from Christ and His Church-Miss BESCHER shows how this Puritan theory of the Church, in the gl bourdity of it, is keeping thousands, as it kept her for years, out of Christian Communion, cause they cannot make the pretentious profesions which this theory demands.

Against this theory stands the churchly theory m the very first, .

According to this, the Church of Gop on earth is not an assembly of men who are sure of being saved. It is not to try to be so. It is a socie ed, as one of its purposes, to train men They do not come into it because they are Christians, but they come in order to become Christians They enter it not because they are saints, but bee they are sinners; not because they are boly, but because they are wicked; not hecause they re regenerate, but because they are unregenerate. It is not a corporation of Pharisees, but of Publicans. It does not come with its good words and ood deeds and good feelings hefore Gon. It teaches its children that they are "miserable sinners," at the very alter of the Lorn.

On this conception the Church is a Train School, to educate men into Christianity. It is an Hospital to cure the spiritual diseases of men. It is a shelter and a refuge for the weak and fail-ing. It contains the feeble and the strong, the ginner and the advanced Christian. The weakest faith is not rejected; the feeblest faith is not

It is natural, therefore, that an Apostolic Church should baptize children. It is just as natural that a Donatist or Puritan sect should ease to baptize them. The Church is for the weak, the young, the struggling-those seed help, guidance and support. The seed is for the strong, arguing, self-willed "professor," who is a special favorite of Heaven and in the secrets

Therefore, to join an Apostolic Church, in the Apostolic way, is to make no profession of a common holiness, is to lay claim to no special divine favor or grace, is to pretend to no gift heyond the ordinary and common gifts freely given to every sinner and every outcost

A man enters the fellowship of an Apostolic Church, not relating his "Christian experi for he has no such experience to reletatill be occomes a Christian. He enters it simply professing himself a sinner, auxious to conquer his sinfulness for Christ's sake. He comes an humble genitent, hoping that Gon will accept him in orcy, and joins a brotherhood of sinners like himself, who are all struggling for the end. He is sick, and is here to be cured. He is ignorant, and is here to be taught. and is here to he strengthened. He has join the army. The hattle, bitter and sore, is vet im. The triumph-he looks for that after

the fight When a man stands at the fost, when he kneels at the chancel, 'he makes no profession of his piety or his religion as titles of admission into the numbers elect. He professes himself only a sinner, joining a hody composed of sinners, struggling, under Christ's leadership, with His Tr

help, to conquer sin in their own heart and in the world.

He needs the prayers of all men. He needs their kindly judgments. 'He asks these. He is not setting biaself up as a model. He is only declaring himself, before Gon and men, a brokenbearted penitent, burdened with sin.

This is the churchly idea of Baptism and Confirmation. We have seen how widely it difers from the common sect idea of "joining the

Religious Gambling.—We clip the following from a Natchez paper. "The Orphan's Fair" mentioned, was a Romish affair, for the benefit o St. Mary's Orpban Asylum:

NOTICE, 2 All persons having chances in the Gold Watch to filed by S. C. Tolle, for the thenesis of the Orph ir, are notified to meet at Essig's Saloon to ucaday) at 9 e'clock a. w. The raffic (with dire) intime until 11 e'clock a. w., and any persons essent will be thrown for by some person appoint that burnous. the Gold Watch to be

MESSES. STREET, PEARSON & Co., desire us to ay to our patrons, that a delay of a few days will take place in the prompt filling of orders, in onsequence of their removal to their new store, 101 Washington street. They are also receiving a large stock from the East, and this, with the trials and tribulations of moving, will for a few lays interfere with their business

They also desire us to say to those who have ordered Bishop Randall's Book on Confirmation, that they have not yet been able to get a sufpply from the publishers.

CALENDAR-May, 1866. Sets and REMARKABLE DAYS. St. Philip and St. Janua

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Wanted,lly a young man of no pen's experience ion and derk, who desires rather to moster the business you large pay. Good recommendations given. A post Obserchance preferred. In agive of the cilies of "250 A

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"Helps for Teachers,"—Glegymen an aperianders, who may what to precure the " is yet," in the fees of a egyment publication, for the man make Classes, will please address Gr

Miscelloneous.

Lead them to Thee

Lead them, my God, to Thee, Lead them to Thee, E'en these dear babes of mine Leau s...
Fon these dear bases—
Then givest use;
0, by Thy love divine,
Lead then, my God, to Thee
Safely to Thee.
Safely to Thee.

Although my faith is dim Wavering and weak, Yet still I come to Thee. Thy grace to seek—
Daily to plead with Thee;
Liend them, my God, to Thee,
Safely to Thee.

When earth looks bright and fair, Festive and goy, Let no delimive searo Lead them astray; But from temptation's power Lead them, my find, to Thee, Safely to Thee.

E'en for anch little ones, Christ came a child, And through this world of sin, Moved undefiled: O, for His sake, I pray, Lead them, my God, to Theel Lend them to Thee.

Yea, though my faith be dim, I would believe, That Thou this precious gift Will now receive; O, take their young hearts so Lead them, my God, to Thee, Safely to Thee.

Lend them, my God, to Theo Lend them to Thee C Though 't were my dying breath, I'd cry to Thee With yearning agony,
Lend them, my God, to Thee,
Lead them to Thee,
—[American Messenger.

The See Bishoprick-or, the Apostolic Position of the Apostolic Ministry. BY REV. W. ADAMS, D.D., OF MASHOTAH,

Pablished in the Obarch Review in 1887. Bevised and correlate The Australa Carneman.

for Int Associate Sections.

If 70/10/2, It is used many the law to consider the operation of the "See system" still more exceeding in large good effects upon institutions of learning. Let us see, then, how it works on learning. Let us see, then, how it works on and when in the Renan Catabolic and Angliean churches of the present time, an arrangement in one "province." The expediency and advantages of this arrangement, by which the Bishops and Curry of creating directive of country are an interest, seem to have so deeply impressed ones of the most practical and centred signal interest seems to have so deeply impressed ones of the most practical and centred sidnoistantive descein the contract of the Country on the Store of the General Country of the Country on the Store of the General Country of the Country on the Store of the General Country of the Country on the Store of the Country of the Store of the Country on the Store of the Country of the Store of they come from Constonine the Remon Emperor from Anglicanius, or from Remonium. Furthermore, we have no admiration for the term compared to the control of the control of the term of the control of the

is very mean.

A "Province." The word theretoe we have presented to be very the present of the present the present of the present the present of the present "Consoll" of the clurch, in and within the State of New York for example, composed of all the of New York for example, composed of all the office of New York for example, composed of all the clurch of the control of

Ashold ... Ashold the church of the church concentration of the church concentration of the church concentration in its fullness.

*We aligds to the late Bishop De Lancey.

There is, first the Diocesan Symod. Again, there is the State Connecti; "the Council of the P. E. church in the State of—" Thirdly, there is the "National Connect of the P. E. church in the United States." The first and third we have in existence under the title of Diocesan and General Conventions. Why we should not call them in the old Christian way, "Symods," and "Council," we do not be consumed to the Conventions. When the State of Council, "we do not be consumed to the State of Council," we do not be consumed to the State of Council, "we do not be consumed to the State of Council," we do not be consumed to the State of Council, "we do not be consumed to the State of Council, "we do not be consumed to the State of Council, "we do not see the State of Council, "we do not see that the State of Council, "we do not see the State of Council, "we do not see that the State of Council, "we do not see that the State of Council, "we do not see that the State of Council, "we do not see that the State of Council, "when the State of Council, "we do not see that the State of Council, "we do not see that the State of Council, "when the State of Council, "we do not see that the State of Council, "when the State of Council, "we do not see that the State of Council, "when the State of Council, "when the State of Council, "when the State of Council, "we do not see that the State of Council, "when the State of Council, "whe

existence under the title of Discount and General contracts can be a seen as a second of the contract of the c

iffeat. It was seen in the cases of Cyprism mode? Albenamin, in Aries and in Egypt at 11th kerality and Albenamin and Aries and in Egypt at 11th kerality and the Aries and Albenamin and Aries and Albenamin and Albenamin and Aries and Ar experience distinctly shows, that a multiplication of the Riphoposts multiplies at one set Clergy, there seemed no probability of their existence of the Riphoposts of the cherch is all the church has little perception of the deep-jing trust data the Episcopatt has present and organic missionary agency of the church. Look at the Primitive missionary was and organic missionary agency of the church. Look at the Primitive missionary was always than X missionary and organic missionary agency of the church. Look at the Primitive missionary was always to the X missionary and organic missionary agency of the church church. A missionary was a constructed to the Company of the Compa

Bishops in their Sees, the whole country crystatics into Christians; in the Christians; Well and wisely said that man, who said the church is the "great missionary society of the world." He had completed his saying, had he seen that the Episcopate is the great missionary agency—the Episcopate, that is, organized after In the Christian Christians of the Christian Christians and the Christians of the Christians and the Christians of the Christians and the Christians and the Christians and the Christians are considered, and the Christians and the Christians are considered, and the Christians are considered and the Christians and the Christians are considered and the Christians and the Christians are considered and the Christians and the Christians and the Christians are considered and the Christians and the Christians are considered and the Christians and the dian Tree processors itself from a single stem, standing alone upon the ems-corrected, shadeless ground, pillar after pillar descending from on high from the parent trunk and ordenig itself in the from the parent trunk and ordenig itself in the is seen as a manifold, shady grove, under which is seen as a manifold, along grove, under which all animals care rart; even so the Chuterl, in its multiplying and increasing Episcopeary, past forth and settles its Bishope of Apsotiol origin, and they are the roots of its missionary progress, the cross, mainter Paran Hololetr, where St. John Bring pillars of its missionary work. From Eph-cans, amidat Pagan Idolatry, where St. John planted the first stem, wont forth the Seven Sees of Asia, and their Seven Apostles, neutinoted in the Apocalypse. These churches spread by the natral organic growth to four hundred Bahop-reles in a country only six hundred and thirty miles long by two hundred and the wide—about, twice the size of the State of New York. In Librar Parisacitis and Everys. The churche grows twice the size of the State of New York. In Librya, Pentapolis and Egypt. The church grew in this way from the one Beboptic of Alexandria up to a lumdred in the time of Athansaise; these countries being about three times the size of Eu-gland. In Palastine, a small country, from the Mocher church of Jerusalem, it grew to fifty Bishopricks. In St. Augustine's time, in about the year four hundred, the present Mediterranean

DIFFORMANN.

(that is, we will say, from Labys to Morocco,) had four lumined and extynois to Morocco, and four lumined and extynois to Morocco, and the lumined and extynois to the same of the same name the Bishoprick after the city, and cance that all new Bishopricks he so named, and we stop again upon the old system. Then at once the charuch's missionary work is p'read unceaterfold. The roots are planted in the earth, and pillar after pullar shall propagate itself, descending from above, until the earth he covered with its shade. We ask no "organization," as it is called, or these principles; nothing has the removal of abund restrictions, and the nomination of each Bishopre restrictions, and the nomination of each Bishopre and the companion of each Bishopre. rick after a city. This being done, the Mission-ary church is in progress and growth, and will grow.

But, to consider more fully our fifth and sixth

Bot, be consider more fully our fifth and sixth points, in everything cities are the true centers of missionary haber. Look at them in one point of revery man they are centered or plants. To the area of the control o Put en thomand people on the same space, in a city, and be has naterial to work on audiences, converts, adherents in abandance. This is very rarely indeed taken into consideration. The influence of cities in this direction is not commonly understood. And a great multilated of our desposiding dergy have never saked, or even thought upon the truth that lies hefort here yees, "that upon the truth that lies hefort here yees," that we have the same that the same than the same that the same than the same that the same than the same th ipon the trail that lies before thur eyes, "that men in disa are more easily brought within the men in disa are more easily brought within the two far distant cities, each having any twelve two far distant cities, each having any twelve made and the standard of the men of th

ngues. But this matter of the peculiar adaptation of

tongons.

But this matter of the peculiar adaptation of cities for the work of the Dipocopula, sulva as very control of the work of the Dipocopula, sulva as very Christian Antiquity, concerning the Exchanges of the Episcopate in the old clause, in places where the Dipocopate in the old clause, in places where the Dipocopate in the old clause, in places where the Dipocopate in the old clause in the Dipocopate in the Old clause in the Old cla

the heart to the extremities.

Now A, B and C, Rectors of City Parishes, carnest men, apply this to their own experience:

let them look at the list of their communicants and analyze them with a view to this fact, and they will see the influx and the efflux and their uses. Families coming into the cities and then sees. Families coming into the cities and then becoming church people, when from rard they become civic; and again, other families leaving the cities, and taking out with them, men, women and children, lay-missionaries as they truly are, the basis and material of new Churches. We say that this great statistical fact over which, in say that this great statistical flet over which, in the consequence, we have known the depend-ing and feeble to human by the hear, is the great missionary means of the chareft, but great mis-micronary means of the chareft, but great mis-micronary means of the chareft has been as wer francel beld in the Epicopate, as a divinely given ministry, and also in the See as divinely instituted, for the center and sent or locus of the Enricapate. The circulation, this influx and efflux of population, in the satural constitution of section when the derives ordinance is adapted. society to which the divine ordinance is adapted. The attenties thereth took substantage of it completely; we as yet only in an imperfect way, the substantial of the substantial of the substantial ordinary to the property of the property remain without them in their new homes. We suppose that within our own experience we have known of twenty such cases. Two or three at least in Wisconsin, where former lay members of Trinity Clurch, New York, were'the originators or main upholders at the first new churches so or main upholders at the first new churches so far remote from that anoient parish. The efflux of population from the cities into the country is the main agent at the present time of making the clurch known to the masses all over the land. Again the infaux of the country population into the cities is the chief means of converting that

Again the leffex of the country population into the cities in the defin frames of covering that """ Virgin," people will say, "can a man be beought into the durch more cally in a city becough the city of the country easily and most naturally they can be introduced within the fold. And in this two-fold operation, the one movement, the one class of population, the one movement, the supplements the other.

ITD BX COS

Helps for Sunday School Teachers,

AMESONS FOR THE CHRISTIAN WHAT.

THE FIFTH SUNDAY AFTER EASTER. COLLECT.—O LORD, from whom all good things do come; grant to ns, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same through our Lord Jesus Cimisr. Amen.

LESSON FOR READING .-St. James 1: 22-27. GOLDEN TEXT.—"Be ye doers of the word, id not hearers only." and not heare

Lesson on the Gospel for the day-St. John

Lesson on the Gospal for the shy—St. John NYT 23-33. "Whiteheaver ye and the ship of the s

the world.

23. Ye shall ask Me nothing. And yet below
they are to receive everything they ask the
Father. How could this be, except that the
Father was a distinct person from the Son. The
meaning is: "In that day when I have fath
world, and ascended to my Father, you shall not

need to address your prayers to Me, but to the Father in My name." Ye shell each the Fether. The word here translated ask is a different word in the Greek from the one translated ask just above. The first means more properly "to ask questious"—"to make inquiries." Of course questions"—"to make linquiries." Of course this would be unnecessary after the Appetler had been filled with the Holy Ghost. The second word traushted "act." is such acting as (for example) a beggar asking shas. In My some, to offer up their petition in 11th unner, though the period of the property of the petition of the property of the petition of the property of the petition of the property of the Privacy of the petition of y, and of the merit and emessey of Christ's by which alone they have access to God. , in the very form of our devotious, this doctrine is continually inculcated; and it is not that our joy will be full, and our prayers

only thus that our yop wate or put, and our prayers fulfilled.

24. Hilborto have ye asked nothing in My name. The dawn of the New Covenant day had not risen, when with the Spirit in their hearts to teach them to pray and exalt them into "a holy priesthood, offering spiritual sacrifices," they would take the unne of Josso on their lips at the our Lamb of God whose sacrifice bad made executive for their sine.

the one Lamb of God whose sterrifice bad made a propitation for their sins. 25. In proceeds. All human language is a prover—is only able to hint at, not to express fully, the things of God. These things can only be explained to the heart by the Holy Spirit working in us. The clearest truths will about be provided in the control of the control of the control of the provided in the control of th be explained to the heart by the Haly Spirit vorting in us. The clearest truth will allo at he profiles, proverbs and disk against seven to make the Hall Spirit, when Hall Spirit, and the understandings. The that comed. That, is the time when the Holy Spirit, when He seads, with a tot of the with a tot of the Spirit, when it is a real importing of the Ericus Nature and Life, brings with a tot of the Spirit, because of Jesus. Shell shee you plainly. This is probably upoken to the spirit sheet in the shell preferred in (at it and our currly for, as long as the delt one yell rear in us, we require still the Lord's interessory printing of the Hall Spirit sheet with the property printing of the Hall Spirit sheet with the sheet and the health of the Hall Spirit sheet with the sheet and the health of the Hall sheet with the health and any contribution of the health of the Hall sheet with the Hall Spirit sheet with the fitthful man, unwithtending his imperfecthe faithful man, notwithstanding his imperfec-tion, can enjoy in peace the grace of God vouch-golid to him

and it is him.

20. I say not that I will pray. This does not meen that He would not pray for this. He had meen that He would not pray for this. He had the state of the He had been as the state of the had been as the had been as

behalf, for He is the High Priest who ever liveds to make intercosin for the Month Jon. The whole mind of the Father towards mankind is put. Whole mind of the Father towards mankind is Love 1 both in Redemption Inself—and then in an especial manner by drawing those who come one to Christ decomption Inself—again by this leve on and leve Christ. Because ye-have leved me. The alm of this saying it to show that His intercession did not imply their exclusion from cone by the redemption of the control of the cone of the cone by the expectation of the control of the cone one but the expectal layer which the Pather heart

interession did not imply their exclusion from cones to the Brither, but rather consecuted to eccess by the especial bow which the Father hear cone, by the especial bow which the Father hear cone, by the especial bow which the Father hear the especial bow which the Father heart being still the efficient cause of the Father's Lovo to them, and the channel of that Lovo. 28.4 cross of before the especial period for the especial was not only some by Him, but He came forth roun lim. Here espair is period of the distinct personality of the Son. For the Father could personally of the Son. For the Father could from Himself. I lease the world. So Augustine say of this; "Our belief hath altogeder leave the Father: So left the sworld and went to the Father; so left the sworld and went to the Father; as next to leave the world." Leave the Father; In I came and the world. Son the state of the substance of the Virgio. He had takes of the substance of the Virgio. He had not be substance of the Virgio. He 20.5. More specialer. Those picking, At H they 20.5. More specialer. Those picking, At H they Original. Now Those proclaimed in the phinese terms whence Those caused and whither Those goets. Now Those absorbed that Those added 30. We delive that Those causes that White Those 20.0. We delive that Those causes they first in the phinese

Are Thou showest that Thou sholes included come forth from Gold.

30. We believe that Thou cannot spirit, or of the theory of the the the the spirit of the the the spirit of the the the spirit of the the spirit of the

Infinite.

31. Do ye now believe? A question of piety and tenderness over their mistake and fixility. They probably saw in His words a glean of encouragement that He "was about to restore the kingdom unto Israel." He may also have pitied the weakness of their faith for the genuine Christian Faith is of a trare vision and a higher type than theirs, who in twe days forsook Hm and fleq.)

22. The how counts. That hour was the regressive to what you have the fallow. Every such any on what you have the fallow. Every sure to his own. They extend for they do House, and occupations, the results of the fallow that the country over, after the dusth of the fallow that formed, and recurred to their former pursuits—See of the country of the fallow of the fal

shall they be upheld by the love and power of food. Though It saffers them to fall into great tribulation, yet IIIs lever and care will be with them, to support and consider them. The saffers is a set the object of the present Drivine Discourse, therefore, to graffly currently, or to safer doubtest (for that was reserved for the Hofy Ohost), but to alminister haveney somethien. Saff these tribula-tion. This does not only mean persecution from the verify but also the tribule and injured discress. while we are in the world, which is a version-way, where we not of the world. However, came the world. This ensurgement to elserful to the end of time. We are required to oversion-the world. The ensurements of the control of the control of the world. The world is the control of the control while we are in the world, which is a comforting sign that we are not of the world. Than cover-WrestPrincipalities and Powers; against sprits
the darkness of this World; against sprits
the darkness of this World; against sprits
beast); "thanks be to God, which giveth us twictory through our Lord Jesus Christ,"
I St. John II: 13,14; V: 4; Res., XII: 11.

ON THE SERVICES AND TI NOTES ON THE SERVICES AND THE

DAY. The First Moraing Lesson tells of the restora-tion of Jerusalem—how that God would bless the work and bless it to complete and final suc-

The Second Lesson gives in the story of the conversion of the Smarriaus by the preaches the conversion of the Smarriaus by the preaches at Jerusalism when its borders way this each singular Jerusalism when its borders way this each singular the story of the season of the second singular the second singular them as the visited them for sin, so would tle save and restore them.

The Second Lesson sets forth the duty of The Second Lesson sets forth the duty of graphic description of the resurrection to judg-graphic absorption and the property a

a Collect prays for the inspiration of the

The Collect prays for the impiration of the Holy Spirit to parify our thoughts and His guidance to enable us to do good things. The Highelt colories us to be 7 down of the The Highelt colories us to be 7 down of the the dangers of these self-lectils which arise from our forget-linear of our days. The Gapel coveys to us (through the world-low of the Father, and assures us of a ready access to Him through the prayer of Faths. Our Savitors induly gives us confirmed in our world had been wan by Himself, leaving us to follow His example.

world had been won by Himself, leaving us to follow His example.

The Lesson for the day is, therefore, the wait-ing of the Church for the restoration of Jerusa-lem, and (in some measure) the nature of the duties which helong to a Church thus situated.

Who is the Wisest?

Thomas and John were next door neighbors, and as meighbors, in some measure firends. At least they felt kindly towards each other, took can be a supported to the support of the supported to the Thomas and John were next door neighbors

gion, only because, after failly weighing the mat-ri, but do rome to the desiron that there was no trath in it, no profit to be guined in seeking it. "We'll will all home only drive they fail held "We'll will all home on dry drive they fail held that matter no further. You say that you will have been been been there is any life hereafter, until some one has come back from the grave to tell "I say till some one comes hack from the grave to tell us all about it, you can't know that here is nonder word," said Plousse. "But at the same time, you grant that until some one comes these from the grave to tell us, but the same time, you grant that until some one comes these from the grave to tell us, all how far I am from agreeing with you. You know that I hold, that we have every resonet to believe you can't be' size there is not. Now,' your know how far Iam from agreeing with you. You know that I hold, that we have every reason to believe most surely, that there is a life fairer this, in which each man shall be judged, according to what be has done here. Still let us leave all this far the present. Let us suppose your view of it to be light. Supposing it should turn out that when the light. Supposing it should turn out that when all, and is to be down in a bend along the which we have the longer than which he never shall awake. Sult even in the an and dies her, he is done of life good and which he covid not shake off. He went to all, and is to be down in a dead steep from which he covid not shake off. He went to all, and is to be down in a dead steep from which he covid not shake off. He went to his old haunt of the public house. He tried to be cone, what the worse shall I be then for having still in the midst of his meriment, his folling and lived a nobel; Odd-sharing life, which I had to single, again and again fashed through his folling most in the sharing the shari

live? While on the other band, what will your case be, if it turn out that I am right, and that Thomas more during the control of the Thomas more during by the same that I have been a superior of the third that I have been a superior of the third that I have been a superior been a supe

John shook his head, and smided agrave, ranger as and.

and and a similar and a simila

with me."

"But why should they?" John persisted.

"You have more of the woild's gest than I have.
You wages are better than union. Your house
is your own. You have no rent to pay, while
my rent cuts out a pretty alice of my yearly income. You have three children, and I have six. come. You have three chargen, and a war-Why should the world go more easily with me than with you? Why should my life by brighter

than wise yes"
"Well, I'm sure I don't know," poor Thomas said rather sulkily, making a movement as if to

said rather sublity, making a movement as if to "a way man," and John, laying his a intidipt on his shoulder, "six still, and let us stilk intidipt on his shoulder, "six still, and let us stilk have ideas the best of the first properties of the laws ideas the best of the first properties. It was interested by the properties of the properties of the laws into the properties of the properties of the laws into a mine to believe that there is a griest and bely God for him to love with all his heart and bely God for him to love with all his heart and so and an even with all his might? A God and so and an even with all his might? and soul, and serve with all his might? A. Of, such as my God is, more holy, more pure, mo loving than the heart of men can conceive. At then, are not the things that I or commands it very things most likely to do us good? Does mot do a fellow a whole world of good to be ab to forget himself, and to give his whole heart of the property of the second of the second to be abtoracted to the second of the seco

sulky tone,-"As if there were not others besides your-self that wanted to keep away from all that is false and mean."
"I know there are," said John readily, "plen-

"I know there are," said John rasilly, a place v. Thope was ill dieste to be tray, and generous, and brave. And because I boliver that you desire it as much at 160, therefore I advise you would be a fair of the said of the

now driving at is to show you, that even it things are quite as uncertain as you believe them to be, I am the wisest of the two; that my helief works me nothing but good here, and may bring me everlasting joy herenter; while your unbelief keeps you dark, and uncertain, and wavering in this life, and may be eternal rule to you in the life to

Thomas did not answer, hat sat with his he nt down, working nervously with the toe of his

shee in the earth.

"And as to the troubles and sorrows of this life," John continued, "in, Thomas, if you know the cambrid of being able to take every one as you have been as the cambrid of being able to cast carry one but know the typi of being able to cast carry or both know the typi of being able to cast your beat spend life, through the storm and tempers, as well as in the samishing and cellus. But there are joys I cauntet speak of." And be sufficiently the storm than the cast of shortput, you, and while the towards the change of shortput, you, and while the towards the change of shortput, you, and while the towards the

Thomas rose too and went to his bome. he could not get away from the recollection of his friend's words. At his work all day, with his noisy companions in the evening, and in the silence and darkness of the night, they baunted hum, and lay on his spirit like a load. Continually, and quite against his will, did he seem forced to repeat John's question, "Who is the

wisset?"

"If he he mistaken," he thought, "yet what does he lose, living the life he does, so peaceful and happy, so spright and true, loved and respected by all who come near him? And if he be right, what is to become of me?"

That was a question which he could not answer,

mind the thought—What a featful risk am Lrun-ning? And for what am I risking it? Not that I may be happier, for John is far laspier than I am. Not that I may be more manly, more neighborly, a hatter healand, or fishor, a better servoust, or friend, for in all things John has the advantage over me."

John had not spoken so strongly to his weigh-low, without sarnes prayer for a blessing before,

John had not spoken so strongly to his neigh-bor, without earness prayer for a blessing before-hand, and equally surnest prayer afterwards, And the blessing was not withheld. The thoughts that he had been the means of parting into Thousas' mind, remained there fast until they brought, sait hour And before

Thomas' mind, remained there has until they brought forth fruit. And before many weeks, Thomas eams to John saying,—
"I don't know whether fill ever make a Christian or not, but at least I am determined to try, for of this I am sure that the risk in the other properties is greater than I am willing to stand."

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We have just received in EYMNS AN MUSIO FOR THE YOUNG. Selected and arranged with original compositions. By Rev. I. Needman Young. Fries 18 cents—18 by are out for six copies. This is the receiplemaking and most beautifully arranged collection of metodology ever published for collisions.

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who as humoristicity, sequesting up of the fact.

ACL to continues with the observed of the poper, will be harried

One occurred to all not of these, single between the poper,

One occurred to all not then, single between the poper,

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REV. THOMAS SMITH,

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PROPRIETOR

VOL. V.

CHICAGO, THURSDAY, MAY 10, 1866.

NO. 6.

Miscellaneous.

The Churchyard Yew.

Under the black yew tree (His herries like drops of blood) I love to sit In a woody fit, king how to clay and dust, ter and decay, and most and rust, e all that we love, and hope, and trust-ty and wealth, and pleasure, and power dioerning, and senso, and will dioerning, and senso, and will

Down in your coffin there, Down in your colfin there,
Boasty, answer me now,
As here I sit,
In a cynical fit,
Where is hidden thy jewel chest?
Where are the diamonds that once did rest
On the rise and fall of thy snowy breast?
They sparkle no more in the gloom and dark,
Alike thy gens and thy wit.

Anne tay goess and thy wil.

Ambition, thou misled fool,
Thou with the rasty crown,
As I meditate
On thy falses state,
Open thy cook in the false state,
Of the battler stone
How many wreches there begins fell,
All for a fort, or some farm in a dell,
A mound of earth, or a line on a map,
Wrestling as hard as fate.

Wrestling as hard as face,
Learning, thee purhled thing,
Sage with the half-closed cycs,
Come, answer me,
In my tyranny,
And prove me how thy midnight toil,
Thy waste of wholesome, harmless oil,
And all thy fretting and careful moil,
Thy nonn declined, thy accents marked,
Avail in the dull bead Sea.

Prido, thou art humble now,
Tannks to the sexton's spade;
Around this tree
Around this tree
Lies good company,
cet none to finite, or hwn, or bend;
oung and pleasure have come to an end;
arrow the olamber left thee, friend;
edgers, paradiment, ocharics and rolls
Are little, avail to thee.

Wealth, thou art last of all,
Laggard and lary of old,
Come, knore, up here
From thy velvet bler;
What is that strunge frilled robo thou'st on?
The out of habiton thou simpleton.
The out of habiton thou simpleton.
Yee, time is over for drugge and frenk;
Money is useless here.

Under the churchyard yew
(Its berries as red as blood,)
I love to sit
In my moody fit;
ound me rise the billocky graves,
the Decad Scale green and silent waves,
eaths black hamer the dark tree braves,
I think of how van is power and wealt!
Beauty, and love, and wit.

Wall Street and Egypt.

Wall Street and Egypt.

May prince who were in Wall street at a late host on Startedy afternoon were interested in observing an immonest tracte or earring conveying a Cydepona stone to the front of the new corts of geneses were under a to the weight of the attent, and some comparisons were instituted that the corts of geneses were under a to the weight of the attent, and some comparisons were instituted. When the stone was deposited in front of the building is rested on wooden rollers, and a file of the building is rested on wooden rollers, and a file of many who appeared to the stone when the control of the stone who was deposited in great with the control of the control Many persons who were in Wall street at a

of men at the reper, moving quant monolithe, while solder directly also greated and the solder directly and the greated and the solder directly and the greated and the solder directly and the solder directly and the solder directly to the reper which moved the applied directly to the reper which moved the engels in Eggrin position, the solder directly to the reper which moved the engels in Eggrin position presents of columns, architerace, etc. The pyramids were deveated the stones to high positions, an explain a cloud control of the solder directly and the solder directly and the solder directly directly directly directly and the solder directly and the solder directly directly

An Overworked People.

We have often alluded to the sudden deaths of We have often allused to the sudden deaths of eminant men, whose lives have been evidently shortened by overwork, and yet we were not warre that the same caste was reducing the av-erage of human life among all classes of our peo-ple. An eminent physics and of this city calls our absention to this fact as it is concately and formity absention to this fact as it is concately and formity absention. Typier's Report of the McLean A. Jum, while it connected with the Massachusta General Hospital. Dr. Tyler re-marks:

Imane Anylum, which is connected with the Manachustet General Hospital. Dr. Tyler re-Manachustet General Hospital with the duty referring to one *terre of the first to the little state of in-terms of the training many to our longitals in a state of in-canade brain disease. It refer to the intense and the residence of the state of give their chief intention to the development of much cap became and members of their dish do. Their regions and date stude to keep their digorithm of the control of the control of their contro consequences of overwork may not appear at once, but they are inevitable and destructive.

Overworkers deceive themselves by the helief

that they can hear more than subser, or that they can bear what they are doing, hectawn they have so long here it without breading done.

During the best eighteen mostla, I have seen.

During the hest eighteen mostla, I have seen.

During the hest eighteen mostla, I have seen consulty to the brusiness, as hefer described, and knot heen sensible of a growing seem of ext. or internit their pursult suil dome sproposed to jet; has been gained. Before which, however, to internit their pursult suil dome sproposed to jet; has been gained. Before which, however, and parkysts or softenine in grower long grants out the same feelings of history and parkysts or softenine in growing in the developed proposed to the same feelings of history, and parkysts or softenine has been gained to be a supplied to the same feelings of history, and parkysts or softenine softenine the same feelings of history, and parkysts or softenine softenine the same feelings of history, and parkysts or some parts in the head, and whose though have an inability seed by a single confusion of dought, and in the same seems to be sufficient to an off-profile. Such persons may great sees of worsterness and a feeling of incompetency to anderends what they had all along creates the same seems. Their designs in installments for a second Their designs in installments for a second Their design in installments for a second. Their designs in installments for a second. Their designs in installments for a second. immediate rest and careful medical frastanean, but never again to be the vigrous workers they have seemed. Their danger is indeed imminent, for a single step more may place them heyond a positibility of recovery. A majority of the overworker referred to, have been engaged in commercial and manufacturing business, but some bave been professional men, and some the overtaked female scholars and leasters in our paties schools.¹⁰

A Remarkable City.

A Remarkable City.

The city of Nice, to interesting to the Cuision for the colebrated council once held there, and to the actifs, for the health fix generated the second of the compensation of the compensation of the compensation of the second of the compensation of the compensation of the second of the compensation of the compensation of the second of the compensation of the second of the compensation of the second of the compensation of the compensation of Christian ministers of the second of the compensation of the c

mantic character. An extensive and heanful plan meets the sy, empoyed by treams of water and scenary of the most pleasing aspect.

Label and the state of the most pleasing aspect.

Label and the state of the state

The cutance is by three gates, the one imited the other, including the other, and hasto and raileves. The second center gate is of magnificent size and workmantally, with frieze cruinces, and all the monuments which mark the pure age of architecture, and is in a perfect state of preservation.

of preservation.

There is an inscription on the frieze over the gate, intimating its erection by the Emperor Harrian. The whole exterior is imposing, and would plainly tell the most indifferent observer that he panaly del ten most indifferent observer that no was in the neighborhood of one of the largest cities. The traveler would wonder, on his ap-proach to this aport, at the circumstance of meet-ing most of the inhabitants without its gatest when, one may be a supplied to the property of the when, on one of the inhabitant, without its gatest when, on one inhabitant, and the property of the when, one of inhabitant, not even the remains of either of the order of the property of the property of of either of the order of the property of the property of the panaly of the property of the property of the property of the panaly of the property of the property of the property of the panaly of the property of the property of the property of the panaly of the property o

of either of them.

The whole enclosure is one vast solitude. Of
all the splendid palaces, marble fountains, paved
courts, magnificent amplitudenter, temples, indis,
and immunerable dwellings which one filled this
great and populous city, not a vertige remains.
The only trace of any buildings having existed
within this large space, are the walls of the Greek
chape! yet remaining, covered with tracey in
Mostate and Greek intertutions and former worked. chapte yet remaining, covered with tweety in Mosaic and Greek interriptions and figures, worked like embroidery in small square stones. There is also a spot on which some fragments of a large billuling yet remain, which is said to have been been considered by the state of the con-tent of the content of the content of the col-sistent raises. chrated pale

Here met the holy men of Christendom, the

illustrated disciples of the sainted dead—and though their decharation of faith—their creed—yet remains, their house whiten every land—their names are lost, and the magniferent and time-dedying paloes in which they assembled, has now crumhlad to the dust. Nay, even the vast and populous city in which they ascembled, which is the populous city in which they make his been swept away with a beson of destruction from the face of the earth.

Menical Recipes.—Health may be as much jured by interruption and insufficient sleep, as luxurious indulgence. The debilitated require much more rest than

by haverious indulgence.
The debilitated raquire much more rest than
The debilitated raquire much more rest than
The debilitated rapping and the property of the control of the position of the the tensuels.

Our strength and aprilits are infinitely more than the position of the position

and arm.

These who pesses and employ the powers of the mind most, seldem attain to great age; the early their talents excite, the slar pointment they often meet in their expectation appointment they often meet in their expectations the world take untroat attention and respect, which the world has seldom the gratitude to pay them while they live, keep them in a perpetual state of irritation and disquist, which frets them prematurely to their ways.

To rest a whole day after fatigue of either hody or mind, is occasionally extremely beneficial. How a BLIND MAN SEES.—Our friend Trotter

How a Berry May Street—Our friend Trotter has the control of the prest bury for that doorway, the street that his agent bury for that doorway, the street that his what the control of the

London (Leurieri).

The Drainten—The level once whom loss I hasest see all lin existence; they are living with me at this very time; they are like neyed (well-ling in the great parental mannion of Gord; they ling in the great parental mannion of Gord; they control of the great parental mannion of Gord; they control of the great parental mannion of Gord; they control of the great parental mannion of Gord; they control of the great parental mannion of Gord; they control they control of Gord; they control they control of Gord; they control they control they control of Gord; they control th

BEAUTIFUL SENTIMENT.—When the Hindoo DEAVISTIC SERVIMENT.—When the Hudoo priest is about to haptize an infant, he uters the following heautiful sentiment: "Little hahe, thou enterest the world weeping, while all around thee samle; contrive so to live, that you may depart in smiles while all around you weep."

Diocesan Intelligence.

III Y PROTE

oretary of Convention—Rev. Charles A. Sithert, Jotist, conserved Convention—Mr. Onc. P. Lan, Chicago, P. O. Box

OATHEDRAL-Owner of West Washington and Peerls ats Rev. Berny J. Warranouse, D. D., Ld. D. Resideous, et alb May. Ser. S. D. Dermann, Chaptain. Services, 10g A., and 1g P. M. N, and Tr P. M.

RF, JAMES CHUROH-Corner Cost and Heron Streets.

Retter, Revidence, next door East
Charch, Strifees, 104 A. M. and 4 P. M. Sanday sevening
the 7 ducing missianumer, and Jackson and Machine Company.

Control of Control of

OHREST OHUROH-Monterey street, Rev. C. E. Chenny, Rec-ber, Rendence, 870 Michigan avenue. Services, 104 A. M. and

BUROH OF THE ASCENSION—Corner of La Saile and Maple streets, Rev. H. W. Basas, Sector, Residence, 91 Eira street Services, 104 A. M. and 74 P. N. Sanday School, 9 A. M.

32 * 1.0 Size of Olliflorid-- On Wishaba Avenus, near course of 105.
75 * 1.0 Size of Olliflorid-- On Wishaba Avenus, near course of 105.
76 * 1.0 Size of Olliflorid-- On Wishaba Avenus, near course of 105.
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REV. J. W. OSDORNE-Besidence, 51 South Cartis street.
REV. GEORGE C. SYREET. Residence, 333 Van Barenst., corne

REV. THOMAS SHITH, Residence, 188 Wabsib Avenue. REV. ROSWELL PARK, D.D., Sector Immenori Hall, Lake View. BEV. J. GREEN, 330 West Lake street.

The Rev. W. W. Rafter has received and ac cepted a call to the Rectorship of St. Paul's Church, Kankakee,

Bishop Lee, of Iowa, visited Trinity Church Jacksonville, on Sunday, April 28th, preached twice, catechising the Sunday-school, Confirming eleven persons and addressing them. The Rec tor, the Rev. Dr. Morrison, read prayers. The tor, the Rev. Dr. Morrison, read prayers. The Bashop spent the preceding day in visiting the State Institutions located at Jacksonvilla, and at an early hour or Tuesday morning he addressed the pupils of the Institution for the darf and dumb through Mr. Gilletta, the Principal, who acted as a interpreter. The services at Trinity Church were largely attended, every available portion of the building being filled by the congregation.

PERSONAL.-Bishop Whitehouse, v heard from, was at Messina, Sicily, whither he heaf from Barcelona, Spain, in the United States man-of-war Ticonderoga. He will thence proceed to Italy. Himself and family were in excellent health, and nothing had occurred to mar in the least the agreeable fe atures of their trin.

The following prayer of intercession for deliv erance from cholera, was set forth by Bishop Whitehouse last fall. We reprint it for use at

O. Almighty God, the Lord of life and death, of sickness and health, we bless and praise Thee that Thou hast kept us from the fearful pestilence wherewith other lands have been afflicted. But wherewish other lands have been afficied. But forsamuch as our many and great issis most justify deserve Tay chastening hand, we fleeto Tay pixy by the intencession of Thy dear Seo, mercially to avert from us the grievous visitation which we have provided and fear. Look not upon the sins we have committed, but upon the precious blood of Atonessent and Intercession, and turn away from our country the presidence that walkeds in darkness, and the selfones that descrip yeth at nonrefer but rounding size president has well-asked and well-asked an

We extract the following from the New York Commercial Advertiser:

On the 6th of April both the Right Rever On the oth of April both the Right Reverends

T. Whithcome, of Illinois, and Stevens, of Pennsylvania, were in Rome, and receiving marked
attentions. They had been presented by a special and private appointment to the Pope, with
permission to take their families. The Pope was

every chairly and all-billy almost merry, and the interritive was very agreeable to the Hisheap windterritive was represented by the respect
of boving. The presentation was arranged by
years of his official residence.

The Billadys allowards poid at private visit to
Palletteness and kindreas, shoole hards heartify onneutring and bearwards poid any private visit to
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hearting has been presented as the charter of
his deport, have requested that to visitmany and the best of the Propagation of his deport, have requested that to visithearting has been presented and the charter of
his deport, have requested that to visitthe Hisheap will wish book Sweden and Rinnis to
Church reformers had very interesting inversions,
and Bishop Whitchouse was to see Count of Rinnand other celebrates as he want North on his
at the present time of these two learned Divines
to Europe must spit only he advantageous to the
Clauch heap, but our country threvia.

INDIANA.

R. B. Ber, Genne Tyres, D. D. Lin. Beidene, center Olde and Tetronee street, feditampin. Briddene, true That and Tetronee street, feditampin. Briddene Tyre Blade, Bler O J Child, Andreas Blinker, Briddene Tyre Blade, Street, Briddene Street, Br

EVANSVILLE, April 30, 1866.
It is a matter of surprise to ourselves, and we neution it for the encouragement of other par-

ishes, the amount of good that has been acc ed, improvements made, and means raised in this Parish of St. Paul's during the short time that our much esteemed Rector, Mr. Spalding, has been with us.

Scarcely sixteen months ago Mr. S. enter upon his duties here, yet he has gained the love and respect of the whole community. Within that space of time the second enlargement of the shurch building has been made, and we are now about to re-occupy our re-modeled Church, with more than double the accommodations it had one year ago. The present improvements consist of year ago. The present improvements comist of the removal of the olg allery and switshins, fell-ing the space thereof with seats, and building a nest speech in frost. We thereby gain much room, besides bettering the shape and appearance and the speech of the state of the speech of the cell—in true position—and we hope it will tend to promote congregational singing, as it certainly does improve the appearance of the Church as well as the second of the music. The origin is of well as the second of the music. The origin is of containt use of the speech of the speech of the certain of the speech of the speech of the speech of containt use, in as weet the seed and a perfect a very.

ever.

The best part of our improvement is, that we have means to pay for all, including station gloss windows, which we ere naving made in Ollicago. As our Olardi is now as large as the ground will exceed the other of the control of the control

plan herself—and thank God she has the means at her command—thought we are she would not lack for supporters nor contributors in a praiseworthy an understaking. In building a parsonage, and enlarging and beautifying the Church, about twenty thousand dollars have been expended, and all within the space of one year, showing what may be accomplished by a determined effort, and with the bless-tupe of God upon our labors. A SUBMEMBEM.

The Rev. J. B. Saye, of Bridgeport, Illin has commenced missionary labors at Columbus, Ind. He desires letters and papers addressed ac-

IOWA.

Bl. Rev. Haway W. Lee, D.D. Rosidence, Davenport. Secretary of Convention-Rev. Hale Townesd, Dav

Secretary of classical-sec. And Thronical Basequet.

The Thirteenth Annual Conversion of the Protects and Epidenzal Charch, in the Biocone of Lene, with a second and the Control of Lene, with the Control of Lene, and the Lene, and the Lene of Lene, and Lene, and Lene of Lene, and Len

testimonials of their appointment, signed by the Clerk of the Perils, a Wardes, at the Herin.

or the Perils, a Wardes, at the Herin.

to plan the Treasury its quote towards the control to plan the Treasury its quote towards the control to plan the Treasury its quote towards of the testing the control of the perils of the testing the perils of the

Bishop Lee visited Hope Church Fort Madion, on Sanday, April 22d, preached twice, catechised the Sunday-school, confirming three pesons and addressing them. The Rector, the Rev. Robert F. G. Page, read prayers.
On Monday, April 23, the Bishop p

twice in the Parish of Grace Church, Montrose,

twice in the Parial of Grace Clauch, Montroo, confirmed for persons and addressed them—the Rov. Mr. Fage reading the service.

On Tensialy evening, April 24th, in St. John's Clauch, Keskik, the Bishop presched, confirmed thereup pressure, and addressed them. The Rov. The Rov. Mr. Page, took part in the service, and the Rov. Mr. Page, took part in the service. The Bishop presched, and confirmed one preson in the same church on Thursday evening. On Welnesday evening, April 26th, the Rov. Mr. Woods reading prayers, the Bishop preached in the vacantal Farian et St. Luides, Kenonqua.

The Rev. Walter F. Lloyd desires all commums and mail matters designed for him, to be addressed to him at "Anamosa, Jones County,

Iowa," he having become Rector of St. Mark's Church, in that city.

Sacretary of Compension—Bev. Geo. D. Gillespie, And Alder.
CHUNCHES AND CLEMRY OF DETROIT.
RI. Her. Sakrin, A. McCoreny, D.D., D.C.L., Oxen. Residence
West Compensations hoghurch. ST CHURCH—Jefferson Avenue. Rev. Berszamin H., Pan-Bestor. Residence. Obrisi Oburch Rectory, No. 284 Wood-

string since East.

ARRINGER OBURCH—Woodward Avenus, orene Woodbridge
street. Rev. A. M. Lowin, Rector, Residence 110 Fourth st.
T., PETERS OBURCH—Translat Avenus, Rector, Rev. A. P.
Lacous, Reidcost, cor, Translat Aven and Lavrent St.
T., JOHN'S OBURCH—Woodward Avenus, Owner High street,
Rev. William E. American, Restor, Besidence, St. John's Rectory, adjicting the Church.

EPISCOPAL APPOINTMENTS TS. Nay 6, 71 do do 10, 72 do do 10, 72 do do 14, 72 do do 15, 72 do do 15, 72 do do 18, 72 do do 19, 72 do do 29, 72 do do 20, 72 do do 22, 72 do do 27, 72 do do 27, 72 do do 29, 72 do

The Thirty-Second Annual Convention of the Dio-ces of Michigan, will meet in Christ Church, Adrian, In the Wedneskay following the first Sunday in June, 886, at ten Octock a.M. Geoogle Gillaster, Amn Annon, May 1st, 1866.

Axis Amony May 18, 1866. Screens, N. B. Blank forms for Foppers and Certificates of Delegates have been sent to the Review of each Parkwards have been sent to the Review of each Parkwards. Chosen re, of the Discours projects the Amond Report to be "presented to the Bildop, if there and Report to be "presented to the Bildop, if there Extract from the Digost of the Chosen of the General Convention: Title I, Gaine a V., See, Lee" Prever Lord Convention: Title I, Cairna XV, See, Lee" Prever Correct, shall also report the occasional extreme he may have performed an and, if he have performed no such laws prevention of the Sance. "A convention of the Sance."

the same."

Resolution of the Convention of 1865: "Resolved, That the neglect of any Parish having a Rector, to heartily endeavor to make up the full amount assessed upon the Parish, is regarded by this Covention as an act of injustice towards other Parishes, and as distoyal to the Convention.

The Rev. A. B. Flower, having removed to Stockbridge, Ingham County, Mich., desires his letters and papers addressed accordingly.

New Windows.—The two new windows at St. Paul's Church, rendered necessary by the en-largement of that edifice, were put in their proper largement of that solifies, were put in their proper places yesterfact. They are elegant pieces of warksmailty, eliberately finished and beautiful warksmailty, eliberately finished and beautiful Mears. Street, Persona & Co., of Olicago, They-are the finest spectomes of staticed plass we have ever seen. On one is disheated the sublines were seen to the solid places of the sublines of the sublines of the sublines of the that beautiful picture, "Critest Bleesling Little that beautiful picture," Critest Bleesling Little that beautiful picture, "Critest Bleesling Little that beautiful picture," Critest Bleesling Little that beautiful picture, "Critest Bleesling Little that beautiful picture," Critest Bleesling Little that beautiful picture, "Critest Bleesling Little that beautiful picture, COLDWATER.—The Rt. Rev. Bishop McCoskry made a visitation to St. Mark's Church in the city, on Thorseday of last week, and held extended with Confirmation in the evening, at which eight persons were confirmed. The Church was densely crowded, and the services were of preculiar in-

On the evening of the 20th, the Bishop visited ee new Church, at Union City, and Confirmed a persons.—Coldwater Sentinel.

ton persona.—Collecturer Sentinell.

Corynapartyros.—Morth 11, Sinis Mark's,
Church, Grand Espida, 11; March 12, Grand
Havun, 8; March 15, St. Andrews, Ann Arbar,
9; March 15, Zino Church, Pontias, 10; March
18, March 15, March 15, March 18, March
11; March 25th, Christ Church, Homes, 10;
11; March 25th, Christ Church, 30; Trinity Church,
Mornes, 22; April A, All Shind, Part, 27; Tinity
Church, Marshall, 7; March 30; Trinity Church,
Mornes, 22; April 14, All Shind, Part 27; Tinity
Church, Marshall, 7; March 30; Trinity Church,
Mornes, 22; April 10; St. Fater's Church,
Part 19, 11; April 12, St. Fater's Church,
April 19, St. Mark's, Colivester, 8; April 20,
April 19, St. Mark's, Colivester, 8; April 22,
April 19, St. Mark's, Colivester, 8; April 20,
April 19, St. Mark's, Colivester, 8; April 20,
April 19, St. Mark's, Colivester, 8; April 20,
Kalamason, 11; April 20; St. Fater's,
Markamson, 11; April 20; St. Fater's,
4; Total, 330.

Comparture.—At the annual election of the

94; Yota, 50s.

OoDswarra.—At the annual election of the Wardens and Vestry of St. Mark's (Episcopal Chunch) in this etry, beld on the 2d inst, the followilly persons were elected:

Wardens.—D. S. Harrington and.—Ball,

Verbrynen.—J. Lawyer, D. Thompton, Dr. D.

C. Fowers, C. A. Spankling, C. J. Mauvel,

Barrington of twenty-five persons meeting at an annual continuous control of the form of the state of twenty-five persons.

Tates.

The Rector, Rev. J. Wainwright Ray, entered on his duties on Raster Sunday, and requests his correspondents to address him accordingly.—
Coldunter Sentiacl.

KENTUCKY,

Ri. Ser. B. B. Serre, D.D. Besidence, Louisville. Sometary of Conveolico.—Rev. Carier Page, Cynthiasa. Transurer.—John M. Robitsco, Louisville.

IL not'l F. M.

GAGOS GUINGH-Days street, accor Flyyd, Rev. Gena B.

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Jun	a 84		Etfantet	hiown.		

The Rev. Francis H. Bushnell, of Louisville, has received a call to St. David's Church, Mana-yunk, Philadelphia.

WISCONSIN.

B. Ber. Jacob Ristra, III. Brithens and P. O. Address Debedell, Wastesta Co. Berlibens and P. O. Address Debdedl, Wastesta Co. Secretary of Concention—P. Perel, T. P. Jacobille, Secretary of Concention—P. Perel, T. P. Jacob Co. Berlin, S. G. Concention—P. Rese, T. P. Address Co. Berlin, S. G. Concention—P. Rese, T. Address Co. Berlin, S. G. Concention, S. G. Concention,

The Twentieth Annual Convention of the Protests The Twentieth Annual Conversion of the Protestant Episcopal Church, in the Discose of Wiscondu, will be bled (D, V) in St. Paul's Church, Mismasse, on the second Wedersday (13th days) of James, 1866.

The lifeth Reversed, the Bibliop, correctly requests at the discosed wedersday (13th days) of James, 1866.

The lifeth Reversed, the Bibliop, correctly requests at the Discose to make a pich reports of the Grant Church, and the Company of t

JANESVILLE,-HENRY G. ROHERTS, Esq., bas consented to act as agent for the AMERICAN CHURCHMAN, in Junesville. He is authorized to rollect for us, and receive subscriptions.

Correspondence American Oburchman b

The Bishop of the diocese consecrated Christ Church, Fox Lake, the Rev. L. D. Brainard, Rector, on Thursday, the 3d instant. There were present and assisted in the services, the Rev. Mr. Lyon, of the diocese of Michigan, and the Rev. Messrs. Burgess and Wilkinson, of Milwaukee.

The building is a nest and church-like struc ture of wood, battened, 25x50 feet in size, and capable of seating one hundred and fifty persons, The windows are triplets, with square pointed heads, and filled with plain ground glass, with colored border. The exception is one laucet in the Chancel, which is of stained glass, and is a

orial of two children of Mr. Sauford. The Church is neatly enclosed, and the grounds a

memoran or two children of Mr. Islanford. The Church is nearly embess, and the ground around church is heavily embeds, and the ground around tention to this important particular, and presen-ing house," of the village, and the present of the control meeting house," of the village, present the control of the control meeting house, and the control presented and conformed seventeen persons. Still another evidence of the exercet and suc-cessful efforts of the institute Bords, but the flort to opposite the Church, for a Rectory and select-fore the control of the control of the person of the huilding is already raised, a considerable portion of the purches is secured. All this the result of the purches is secured. All this the result of the purches is secured. All this the result of the purches is secured. All this the tresult of the purches is secured. All this the tresult of the purches is executed. All this the tresult of the purches is executed. All this obstant is the result of the purches is executed. All this obstant is the result of the purches is executed. All this obstant is the result of the purches is executed. All this obstant is the result of the purches is executed. All this obstant is the result of the purches is executed. All this obstant is the result of the purches of the purches of the purches of the purches of the second of the purches of the second of the purches of the purches of the purches of the purches of the second of the purches of the purches of the purches of the second of the purches of the purches of the purches of the second of the purches of the purches of the purches of the purches of the second of the purches of the purches of the purches of the second of the purches of the purches of the purches of the second of the purches of the purches of the purches of the purches of the second of the purches of the purches of the purches of the purches of the second of the purches of th

MESSES. Engross:—On Sunday, April 29th Bishop Kemper visited Trinity Church, Minera Point, and administered the Apostolic Rite of Confirmation to six candidates, presented by the Rector, Rev. Lyman Phelps. Two or three more who were to have received the "laying on of hands," were, for some reason, absent. The can-didates Confirmed yesterday were in addition to lidates Confirmed yesterday were in addition to a class of seven presented by Mr. Phelps in De cember last.
The Bishop was present yesterday, in the even

ing also, and presched at hoth service MINERAL POINT, April 20, 1866.

онто.

Bishop-Rt. Rev. O. P. McTivaine, B.R. B. C. L. Oxen-Resi-mec, Ciffton, near Ointinast! ence, conton, near Omennanti.
Amistant Hobsp-Rt. Rev. Q. Thurston Bedell, D.D. Residence,
Garables. tury of Convention-Rev. Wm. C. French, Residence

OHES AND CLERGY OF CLEVELAND. TRINITY OHUROH-Superior R. Rev. Thos. A. Stankey, D.B. Ecctor; Rev. Wm. G. Coolkey, Associate Minister; and Rev. Pamenton P. Winde, Dreson and Assistant. Services at 10 a. M. and 7 r. N.

M. and Jr. M.

THENTY PREE OHAPPL. Rev. W. A. Coolby, Pactor. Services, 1914 A. M. and Sty. M.

SY, TACUS CHURCH—Corner Euclid and Shesid ats, Rev. J. H.
Ryshoc, Rector. Reddoors, 35 Secred R. Services at 191 A.

M. and Jr. M.

GRACE CHURCH—Corner Erist and Prospect ats, Rev. Alvan
H. Waissmann, Rector. Services at 191 A.M. and Jr. M.

H. Walderen, Rotter, Service-1104 j. a.v. 800 f. p. vo. EF, JOHNS OUTLOOD-Overee with a, West side. Rev. Levis 150, 150 and 150 and 170 and 150 and 170 and 170 and 150 and

Bry. Leaven Cutter-Resistence, corner Perry and Euclid sta Bry. Airs. Yurkup-Resistence, on: Spangfor Av. and St. Clair st OHUROHES AND CLERGY OF CINCINNATI AND VICINITY PAUL/8-Pourth et., near Walout. Rav. Wo. Atlan Shen, lector. Services 11 AM and 7 I-2 PM, and on Holy Days at

A. M. and T. E. M. Lecture, Of East Forth at. Bertices 11 A. M. and T. E. M. Lecture, Of East Forth at. Bertices 11 A. M. and T. E. M. Lecture, The State Forth at. Bertices 11 T. Olive — Corner Browth as Tymn at. Ber. A. B. Renaws, Roctor. Reddence, St West Righth at. Serrices 11 A. M. and W. M. State Connect Richards and Castella Services. Reddence and Castella Services. THE M.

THE MANUAL COURT RECEIVED AND OFFICER ALL A. M. and BT. AAMEST—COURT RECEIVED AND OFFICER ALL COURT RECEIVED AT COURT RECEIVED AT COURT RECEIVED AND OFFICER ALL COURT RECEIVED AND OFFICER ALL COURT RESIDENCE AND OFFICER RECEIVED AND

Third St. EEV. FRED ELWELL. Residence, Newport, Kentucky. REV. WM. TORNER. Residence, Newport, Ky. Box 2317, Cin CIDEAU. VICISITY OF CHICKMAIL
OHUROH OF THE ADVENT—Walnut Hills. Rev. Francis Low

DELL, Recies.

CALVARY OHUROH—COMOD. Rev. Sampel Clemests, By
THINITY—Covingto, My. Rev. O. G. ODRAID, Rector.
WM. THERITYS, M. D., Ambituda Minister.

SY, FAGUE—Morport, Ry. Rev. P. H. Jayrans, Rector.
CHURCHES AND CLERGY OF TOLEHO. TEINITY OHUROH Corner Adams and St. Clair Streets. Services 10g s. m., and 7g p. m. Rev. H. S. Wallenbur, B.D.,

JOHN'S CHUROH-lith Street, between Washington and

EPISCOPAL APPOINTMENTS The Assistant Bishop expects to visit as fol-

low	s, hy Divine permissi	on i	
May	6 5th Sup. of, Easter a. M.	St. Matthere.	East Plymouth.
115	6 14 11 19 F. M.	St. Peter's.	Ashtabula.
41	T Morday	St. Michael's,	Unlonyitht.
	18 Sun, past Asc. s. m	Oburch Advent,	Walnut Hills.
- 0	18 " " " s.m	Obelst.	Checkensti.
14		Ft. Paul's.	Gecenville.
**		Trician.	Troy.
**	20 Whiteenday	Obrist.	Oberita.
44	22 Whit Monday	St. Pepl's.	Norwalk.
81	22 Whit Pecifor	St. Jehm'n.	Wakemen-
**	23 Wednesday	St. James's.	Poine sville.
45	St Triuly Sunday	Ohrlst,	Warren,

My stay in Cincinnati has been varied in an agreeable manner, hy a visit which I have made to Portsmouth, in response to a request made on behalf of the vestry of Christ Church in that place, to spend a Sunday there. Their Rector, Rev. A. P. Brush, being absent two or three weeks, hi people were laudahly anxious to keep the Church open during the interval. Accordingly, at 12:30 P. M., on Saturday, I took passage in that excellent river packet, the Bostona, which plies regularly between Cincinnati and Portsmouth. As on as we were fairly away from the city, the first incident of interest-and a very interesting one it is on such occasions-was the announce ment of dinner, which was responded to by a large, and, as it appeared to me, a very app tive company. This important duty having heen uly observed, I repaired to the pilothouse, which, from its position on the hurricandeck, was an admirable post of observation for

a stranger upon his first trip up the Ohio on both sides of the river as far as Maysvills, is of a very pleasing character. Throughout almost the entire distance, high roll-

ing hills, generally in a fine state of cultivation rise in an easy slope, within a few hundred yards of the river, while the monotony is occasionally broken by a green and fertile valley, running up into the interior. Here and there, too, we passed a comfortable looking homestead, which sometimes assumed the shape of a snug cottage, perchad on the river bank and embowered in a grove at other times, a very mansion in aspect, it either crowned an eminence, or stood against the side of a swelling hill, looking down proudly upon green orchards, and broad lauds, whose bosom already were the green promise of a future bar-

The villages which we passed, and at most of which we made a hurried call, where chiefly situ-ated on the Ohio shore, and hore a general simi-larity to each other, none of them appearing to

anny to each others, more of them appearing to a Ball I may as well the treated iron yearet, and tell thim that I am writing this on board the bast, and a I all there ait my seen on the exhances of the state of th very populous. But I may as well let the reader into my

PITTSBURGH.

g-Rt. Rev. Jose B. Kauroer, D.D. Reidence Fittsburgh, hary of Convention—Nev. A. Tax Brones, Philipsch. surer Descenting—Officence Pupil—Taxe, M. Hows, Pitts-CHURCHES AND OLERGY OF PHYSBORGH. RINITY OHURCH—Sixth Street, between Wood and Smith-field. Boy, Convenies O. Sworm, Rector. Residence 101 Liber-ty St. Services 10.30 A M and 7 P M.

Acid. Ber. Christian O. Swove, Rector. Reddicon 101. Liberty St. Services 1000 At Man 17 Feb.

57 ANDREWS—Haud Shelt Penn and River. Rev We Pautons, D. D., Rocker, Sandbert Shirls, Preddict Rev., Ankalony, Ankalony, St. Sandrey, St., Allaghoy, B. Martin, C. S. Sandrey, St., Allaghoy, S. Sandrey, S., Allaghoy, Services Sunday 81:00 A M and 7 F. W. Weldonsidy, S. F. Min. Illustrated St. Rev Services Cassas, St. Sandrey, S. S

ST JAMES'-Oor From and Mechanic Sts. Rev Gen Statthay, Rooter, Residence 34 Anderson St, Alegheny. Scribers 10:10 A 11 and 5 P M. T PAUL'S Laceptille—Rebert St. 7th Ward. Rev A Tan Snow Region. Residence 148 2d St. Services 10:59 A Mand S F M

CHRIST GUINDI, MANDEN - Des Strawberg Avenus and Est.

Av. Services, Sunday 2003. A. M. and E. M. Westnesday,
frees After the Window-date 150 ft M.

Av. Services, Sunday 2003. A. M. and E. M. Westnesday,
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E. M. Services, Sunday 2003. A. M. and E. M. Westnesday,
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E. M. Services, Sunday 2003. A. M. and E. M. Westnesday
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r n. CROH-Mt Washington ALVARY OHURCH-East Uncerty, Alleghony Co. Ber. Rosser B Pesz, Rector. Residence East Liberty. Services 10:30 A M

and 7 P. M.
MISHOP BOWMAN INSTITUTE—Ray A Twa Basece, Pri-Ber R NOVIA Navay, Research, officiating and residing as He Ratus, Pittoburgh.

Ret Tues Orivertor, Moral Instructor of the Western Pealse Alleghery.

EPISCOPAL VISITATIONS.

cension Bay, May 16th—Meadville, usby after Ascension, May 18th—Besiter, unday, May 18th—Wesper, scheeckery, May 18th—Meeting of the Beard of Mindows of the see to the Vestry Houses of Tacity Charth, Fittisburgh, at he In the Vestry Rooms of Tritity Court, and in increase Occupation movies in Tritity Church at 5 p. saying Morring, Rochester; evening, New Brighton pr. May 21 -- in Whitsunweek, St. Paul's Church pr. May 21 -- in Whitsunweek, St. Paul's Church

ship. play, May 22—Georgetown. play Sunday, May 27—Sewlokky. ducedny, May 20—Washington. M Confirmalica.

18 Subliky shor Trivity, June 5.—81. Feel's Obarch, Lacoyville;
2000, Greet Obarch, Moust Washington.

18 Scholl, Olivity, Tourellie, Corry, Warrin, Ridgenty and Enmy, to be yielded in the hitter part of June, on days to be named

MINNESOTA.

RI. Rev. Hanny R. Wurvie, B.D. Roblence, Freihaub, Scorolory of Concention—Thr. Edward R. Weiles, Red. Wing, Austrian Section—The R. B. Batteren, Whiteh, Red. Wing, Tressurer—Hou. H. Z. Weiles, Blunce polls. ORUROMES AND OLEMBY OF ST. PAUL.

OHREST OHUROH-Third street, near corner of Cedar, Centra Town. Rev. S. Y. McMarrawa, D.D. LL.B., Rector. ST. PAUL'S OHUROH-Corner of 5th and Olive streets, Lower town. Rev. A. B. Parasson, D. D., Rector.

Most cordially do we recommend the following

letter of Bishop Whipple and the object named therein, to the attention of our readers:

therein, to the attention of our readers:
The bouse of the Rev. Dr. Breck was burned
and all its contents March 28th. He is now
without a home. We have long intended whenever the time came, to hulld a residence for the
President of our schools. He has, since the fire,
heen any own guest. I believe that there are
firinals of this devoted stoward of Christ who will heen my very better the devoted steward of Christ who was be willing to sid us as in founding here a comfortable home. It is due to one who has devoted twenty-five years to western missionary work, and is one of the most laborious Clergymen of the contributions for this object and is one of the most Inhorious Clergymen of the Church. Any contributions for this object may be sent to myself or the Rev. Dr. Breck, Farihault.

H. B. Wattpur, Bishop of Minnesots.

CREEDAY DIOCESAN INTELLICENCE

	Nebraska.
	APPOINTMENTS OF BISHOP CLARKSON.
May 31 — In Readey the Averestee, a. R.,	
	July 17—Tuesday F. M. Dacotah City. July 23—8th Sunday after Triulty. Yarkton.
	South Carolina.

Nouth Carolius.
The Protestant Episcopal Church in this Diocese, at its convontion in Fuhruary last, appointed a Board of Missions to the colored people, consisting of the Rev. C. C. Pinkney, the Rev. C. P. Galsden, the Rev. A. T. Portz, and Messra, G. A. Trenhölm, W. C. Bee, and E. L. Kerrison, and charged them with the spiritual and educational interests of the freedmen. This board have been at work all whirley, and not receive to go into operation. They desire to commence two schools in Charleston, either with Northern teachers, sent by the Freedmen's Commission or the Protestant in Charteston, either with Northern teachers, sent hy the Freedmen's Commission or the Protestant Episcopal Church in this city, or with Southern teachers who are prepared to commence the work, or with both combined. We wish to make these ood schools, and the centers from which to send at and establish schools throughout the State. there are now some twenty five points where we There are now some toursty five points where we can establish these schools with the entire co-operation of the planters. One difficulty in Charleseration of the phasters. One difficulty in Charleston is the wast of the proper halfslings, and the desks, and benches, and hooks, etc. We have not the means either to purchase of nulld. We have the contraction of the properties advancement and development of the freedmen to give us material aid. We wish to raise \$50,

THE FREEDMEN.—In an article on the Freedmen, the Southern Churchman hopes the Diocesan Council of Virginia, soon to meet, will take some action to provide for the religious instruction of these people by properly educating minis-

for these purposes

rs. It says:
"We have, taking all the Southern States in ter W. 1921; taking all the Southern States into the exposit, nowny millions who soldom here the Gopal preached, have but the slightest and most immiliciant knowledge of the way of selvation, and little regard for the common rules of mornilly common for the state of the state o believe that 'faith without works is dead;' but, on the contary, and as though the possession of on the contary, as at a budgeth the possession of the contary and the contact of the cont

know them will desty. Nor will it be denied that deared that deared. They liste with respect to the instruction which is offered to them; they esteem religion, and the control of the control of the control which is offered to them; they esteem religion care that control which would promise them heaven earlier control on earth, terminal processes that the control of the control o

ourselves of every opportunity to bring these people under the influence of the Gospel. Those of them who are disposed, by grace, to worship the Lord 'in the beauty of holiness,' will be glad to sever themselves from congregations for whom to sever themselves from congregations for who holiness has no attractions, and seek 'the mo excellent way' of Christian purity and love."

Christ as a Guest.

Christ as a Guest.

We show include the wish that we could have lived in the day, of Christ, have seen Illin and the day, of Christ, have seen Illin and the day, of Christ, have seen Illin and the day of Christ, have seen Illin and an exceived Illin teaching with willing beatts, we have no reason to believe that we would have been any better them to deven. It is to be facted that work Christ own coin come many who chain we have no reason to believe that we would have the contract of the co Josus thus make one of your number at all times? Would it he exactly agreeable to have Him by your side some morning when your after sweather agreement and the same and the s

circle, girving religion only the place it unusus or collection of the base of the convention as Areas would possible and the same of the collection of the

feelings? O, conember that Christ is there with you, whether you realize it or not. In the house and by the way, He is always at your right hand, and have should this thought came us to order and have should this thought came us to order the house of His finals. Every morning in our closets we may obtain this realization of His presence, and O, what a help it will be to us in the day's temporation and trials. "Le! I am with the other works."

WAYES OF MORFALITY.—If we carefully ob-serve the fluctuation of the thermometer by the saide of the mortality of the nation at larga, no very considerable relationship seems to be troces-the between the one and the other. But if, in connection with the mortality, core be taken to indate the cases, and to divide them into groups incluse the cases, and to divide them into groups according to their ages, a singular and significant series of facts follow, which show that their as given age, a suited model and the consistency of given ages, as suited because the consistency of a defaults law. The law is, that up to the ages of hirty years, variations of temperature exert no influence on the mortality of the population gen-rally; that after the age of tharty is reached, then a fall of temperature which is sufficient to cause an increased number of declars seet in a given caure an increased number of deaths acts in given manner—as it may be said, in waves or lines of intensity, according to the years of the people, according to the years of the people, according to the people of t

No Unity among the Baptists.—The Chris-

There is not the least prospect of a reunion of Northern and Southern Baptists, for many years to come, if ever. We think the subject had better he dropped. No good can come from fighting the site.

The great bulk of mee hindly follow any impulse which is communicated to them by minds of superior intelligence, or the force of individual interests, and really original thinkers, the light of their own, the rulers of the next age, almost invariably caret their powers in direct opposition to the prevailing evils with which they are surrounded.

Correspondence.

New York, April 27, 1860.

Messas. Entrops: Thinking that a few notes rom this city might be acceptable to your read ers, I venture to send you a communicerning matters in New York, though there is nothing very remarkable to speak of just now in

eoclesiastical circles.

The "Pastoral" controversy has somewhat and the Christian Union is now at a stand-still, yet journalism continues as lively as ever. The Church Journal I see, by the way. is trying to ster up the AMERICAN CHURCHMAN, though with little effect. All sensible and steady going high Churchmen plainly see what would alt of such radical teaching as that of the Journal, which now proposes, on its own au thority, to mutilate the creed of Mother Church and now to introduce a flood of disorder by the unauthorized use of private hymnals. I fully be ieve that the American Churchman (thank you e,) reflects the conservative of of New York in a larger degree than the Church of, and that the sympathics of a large number of the people are with

In the meanwhile our Low Church brethren appear to be somewhat divided. The Pastoral roversy was too much for them, and I have good reason for believing that the leaders would be glad to get back to their old position again, they have lost the confidence of many. Their recent attempts at getting up a new paper are significant of the condition of the party. appears to be little unity on this subject, The Episcopal Recorder came to an end with any previous notice, and the Christian Times with but a line or two, and the next week came The Episcopalian, the result of a compromise h tween New York and Philadelphia. This paper promised to follow in the track of the two old

treen New York and Philadelphia. This paper promised to follow in the track of the two old papers, yet the track is somewhat signed. I have papers, yet the track is somewhat signed. I have been supported by the papers of the p

taking of the things of face!" "The inition we mine, yet what Unitarian in the land could heat that? Here we have a full and supposed the state of t Bellows is made the great subject and victim. It is clear that if the Low Church party here are only encouraged a little more in their doing, they will soon come to an end.

But more of these matters at another time, if

this letter is accepted.

DEATH to the saints is not so much a penalty sit is a remedy. It delivers them up and less than the same not ear as it is a remedy. It delivers them up and lets them into such joys as eye hath not seen nor ear heard, neither bath entered into the heart of man to conceive. Yes, a man may se well, with a coal, paint out the sun in all its spleudor, as with coal, paint out the sun m all its spieudor, as with his pain or tongue express, or with his bent cooling, the fulness of those pleasures which the saints aball enjoy at God's right hand for ever more. For quality they are pleasures, for quan-tity, fulness; for eternity; for evermore, and s shall engo.

5. For quality they are p...

fulness; for eternity; for evern ions of years multiplied by million minute to this eternity. — Young. illions m

ap a minute to this eternity.—Young.

A RIGHTEOUS man is one who takes the Word af God for his rule, the grace of God for his strength, the Spirit of God for his guide, and the heaven of God for his home.—Beating.

Libraries of Great Men

Libraries of Great Men.

Men of gestion often, during their treabled lives, find it impractionable to read all the hooke livey purchase; but when, through a spontaneous mental properties of the properties of the spontaneous cover mental properties of the spontaneous cover mental properties of the spontaneous cover mental properties of the spontaneous continuous properties what he humself withes, with a collection of the spontaneous continuous cover and the spontaneous continuous continuous

the read Shakepeare, and admired him, but there was effort in the admiration, effort in the reading, effort in the intercourse altogether. The enjoy-ment, when tasted, was delightful; hut it was like

ment, when tasted, was delightful; but it was like tolling up the Alps to get once's breakfast. Montague had a characteristic library; for, some sense it made bim what he was, and supplied all the material of his essays. Even Lord ranged in the same predicament. The books he read displayed all of them a resemblance to his even wind. Not that his library is the same production of his control of the control of the same production. ranged in the same predicanona. The books he raid displayed and of them a resomblence to his read displayed and of them a resomblence to his read displayed and the study from the likeness. Such as the companions of his icearre, because they speculated after property over the predict of the companions of his icearre, because they speculated after property over the great field of life, and led the human intelligences towards the same geal. It would have been send to potentive proposals his and Milton. In old times this view of the maxer was taken by many distinguished persons. Thus the King of Rgypt, when mapged in the read of the same calculated literary in the control, but the most calculated literary in the control, but the same calculated literary in the control, but the same calculated literary in the control of the

ser's supp. We speak exclusively of men of genius—poets, historians, philosophers; men who leave the impress of their minds on their own age and on posterity. It is a common thing to remark, "Show me your friends and I will tell you what you are." The observation applies with still greater force to the friends of the soul—those atill greater force to the friends of the soul—those with whom the mind chooses to carry on the most familiar intercourse, in silence, in solitude, in good fortune and in bad, in youth and age. Men of the most original genius have been the most passionately fond of the works of others. A writer, the cost original gestule harv seen the most par-uarticular for his united powers; for the splender and wealth of his imagination; for the neueros and wealth of his imagination; for the neueros and wealth of his imagination; for the neueros ing, traveled many hundred miles and publis reveral hundred pounds, for marke imaged master of a Ritle testite on philosophy which he feared might oth-hundred pounds, ear. It may be objected that in these ages of princed hooks it is enough to possess paire of all his care. It may be objected that in these ages of princed hooks it is enough to possess paired with the care of the care of the care of the prince of the care. It may be objected that in these ages of princed hooks it is enough to possess paired of the care. It may be objected that in the care of the care of the care of the care of the prince of the care of the care of the care of the prince of the care of the care of the care of the volume after volume, observe the prench careta, read the unique of the care of the care of the care of the volume after volume, observe the prench careta, read the unique of the care of the care of the care of the volume after volume, observe the prench careta, read the unique of the care of the care of the care of the volume after volume, observe the prench careta, an instance of an author's favorite hook which he middle market root, one are princilement and has neither mark nor note, nor any indication that it has ever been used. Its illustrations are clear it has ever been used. Its illustrations are clear and brilliant, the gilding on its edges bright and sharp as when it came from the brader's hands. Yet the owner has turned over its pages a thou-sand times, and drunk in from them floods of de-light.—London Telegraph.

THE GREAT DIAMINO OF INTELLIFE—I the destrated that at the most attractive form of modern infiditing which, pretending to exalt the beneficence of the Detty, degrades it into a reckless infinited or mercy, and blind obliteration of the work of sing and which does this chiefly by dwelling on the manifold appearance of God's kindness in, indeed, everywhere and always visible, but not show. Wrath THE GREAT DELUSION OF INFIBELITY -I DE fold appearance was a many control of creation. Such kindness is, indeed, everywhere and always visible, but not alone. Wrath lead threatening are invariably mixed with the love; and in the utmost solitudes of nature the creations of held seems to me as legithly declared by a thousand splritual utterances as of beaven. It is well for us to dwell with thankfulness on the It is well for us to dwell with thankfulness on the unfolding of the flower and the falling of the dew, and the sleep of the green fields in the sun-shine; but the blasted trunk, the barren rock, the meaning of the bleak winds, the roar of the state; but the busiest trunk the carrier rock, the mounting of the hieak winds, the roar of the black, perilous whirlpools of the mountain cata-racts, the solemn solitudes of moors and seas, the continual fading of all heauty into darkness, and continual fading of all hearty into darkness, and of all strength into dust, have these no language for us? We may seek to escape their teachings by resconings tooching the good wrought out of all oval; but it is vain sophistry. The good suc-couts to the evil as day succeeds the night, that so also the evil to the good. Gerisim and Elad, birth and death, light and darkness, heaven and hell, divide the existence of men and his fatority. ---

THE REASON why people know not their duty on great occasions, is that they will not take the trouble of doing their duty on little occasions.

The American Churchman.

CHICAGO, THURSDAY, MAY 10, 1866.

REMOVAL. --The Publication office of the MERICAN CHURCHMAN has been removed to 101 Washington Street, first floor.

Decrease of Sects

In the reign of CHARLES THE FIRST and under CROMWELL, it is said there were one hundred and fifty active sects in England. Of these, there aly a balf-dozen now left. Some of most numerous have totally disappeared; in fact, their very names are forgotten.

llowing statistics, taken from the periodicals of the sects mentioned, indicate the same result in this country :

LUTHERANS, - The Lutheran Almanac for 1865, gives-

Ministers, 1,543; Congregations, 2,765; Co Ministers, 1,543; Congregations, 2,765; Communicants, 292,723. The same Almanac for the present year gives: Ministers, 1,523; Congregations, 2,632; Communicants, 286,233. The decrease in one year is 20 Ministers, 133 Congregations, 6,450 Communicants. BAPTISTS,-The New York Examiner (Bop-

tist) says: The time bas come when the Baptists in New

"The time cas come when the inspires in York State are making no numerical pro In 1852 we had 85,923 members. Since we have advanced to nearly 100,000, but declined again to a little less than 90,000." METHODISTS .- According to the reports in IIliuois, as we showed a few weeks since, the loss ere has been 7,000. In the six New England

Conferences, according to the Traveller, (Boston,) during the last three years there has been a de se of 860. The Methodist gives quite a mass of curio

statistics. In Bangor there has been a gain of 85 msmbers in 20 years! Portland has done better. It has gained 254. Meanwhile, the city has doubled population. Portsmouth (N. H.) bas gained 22 members in 20 years 1 In Boston. even, notwithstanding the immense increase of population, there has been a gain of only 578

"In Providence, Fall River, Taunton and New Bedford," the Methodist says, "we have done rather better; but in New London and Norwich we have met with losses, and in the latter city they have been lamentably heavy,

In New York, in 20 years, the city has trebled Methodism had 10,474 men its population. in 1844. In 1866, 22 years after, it has 11,121 a gain of 647!

Baltimore, the stronghold of the denomina tion, a fast growing city, has gained in the same time 335, or a little over two per cent, on previ-Albany has gained in the same time 179; Buffalo 201, though the city Even in Cincinnati, where is the Western Book Depository, the Western Female College, and a "Bishop," the Methodist says "the gain in the English congregations for the twenty years is but little more than noming

But coming mearer, taking a look at less the twenty years, we find that the decrease and decay is rapidly going on. The causes are accelerated. They are working with accumulated ef-Food

The Methodist says :

The Methodist says:

"From the General Conference of 1860 to
that of 1864, we lost 50,000 members, and this
year (1865) as the resulci of the Jahors of 10,000
Churches, of 15,000 travelling and local preachers, 100 schools of learning, our numerous and
powerful presen, in all parts of our wide country,
and the expenditure of \$625,000 of missionary
money, our whole work in all parts of the world
shows an increase of less than 1,000 souls."

Verily, if the conversion of the world depends on Methodism, the millenium will be slow in coming!

The Methodist also sadly exposes the working of revivals, the shameful folly and delu those "seasons of refreshing," as they call them, which we notice are at present trumpeted in all the papers, with the number of "hopeful conversions! in each case. "From the immense a probationers which we report from year to year, we find that our actual gain amounts to shout onefifth of the whole number. Thus among our conwerts apostacy is the rule and perseverance the

Just think of it! The Methodist ." Church" has a method of taking a man "on trial" six months. He is "a probatiouer." This of course is a relic of the time when Methodism was a "Sothe idea of a Church allowing a man to try how he likes being a Christian for six months, never ntered any human creature's mind. Nevertheless, that is the way among our Methodist friends A man is "hopefully converted," Due report is made in the newspapers, and due credit given to the zealous preacher who converted him. dmitted on probation, and of every five so admitted, so pronounced "hopefully converted," four apostatize! It seems to us a very hotched ort of affair. One-fifth the Long converts: fourfifths the circuit-rider !

It is an old story that "Enisconslians have o religion." The Boston Congregationalist had it all over as a new discovery the other day. "They do not help revivals." They "stand in "They do not help revivals," They "stand in the way of those showers of refreshing," We noticed the other day, in the Observer, a glorification over a "wonderful work of grace" going on n some village, somewhere, and the complaint that the Episcopalians were alone indifferent !

Now we humbly submit, that performances hich are certainly shams for four-fifths, and possibly for nine-tenths—for it will not be also that the poor fraction which does not outpardly apostatize is all holy-we submit that we are exusable, we say, in not entering very enthusiastically into such bungling husiness as this

Our people may have, according to the Congrelist, "no religion;" hut, with very rare ceptions, the candidates confirmed at our chancels. in communicants, active Church members, till they die. A system which spoils four-fifth of what it touches, is not a very satisfactory PRESETTERIANS.—We have begun the new

Diocese of Pittsburgh with hright hopes. It is greatly needed. At a meeting of the Preshytery of Blairsville, held Nov. 7th, it was stated that in the Presbyterian "Synod of Pittsburgh," there is been a decrease of six hundred members in

We have called the above from volumble statistics in the Church Review. They show how sectarianism is dying of dry rot; how, under it, the land is becoming godless; how its very triumph is its rain.

The huge Methodist Society does not succeed n making even 1.000 Methodists in one year! w many Christians it makes, we are not in formed, 1,5000 preachers and less than 1,000 con verts | One-fifteenth of a convert to each preacher |

But the same dry rot runs through all apparntly. It is a confession of failure everyw And so the tide of civilized heathenismswells about these sects, and overwhelms them on either hand; and the time is here, ow at the door, when an Apostolic and Catholic Church must stand and meet this in the power of Gon. feeling her own character and her own duty.

A look into the statistics of any sect about us, will show how hopeless it is to look for strength by alliance with weakness, or for life, by what Dr. VERMILYE called "seeking to the dead." The Church cannot stand too distinct from rumbling decay, nor too clearly huild herself on ner own divine foundation, to resist the weltering chaos of unbelief which schism has created.

Conversions,

The following gentlemen bave lately entered, lied to enter, the ministry from the sects: Methodists-The Rev. RICHARD TALBOT, lately rdained by Bishop Talbor.

Joseph Cross, D.D., of North Carolina, a dis-

tinguished Methodist preacher and author, has been admitted a candidate for Orders. The Rev. S. P. CHANDLER lately ordained in

The Rev. John Wesley Brown, ordained scon in Baltimore

Mr. T. M. CAESON and Mr. ISAAO GILSON, Methodist preachers, have been admitted candi dates in the Diocese of Virginia.

Congregationalists-Mr. JOHN WRIGHT, a Condist preacher, has become a candidate, in Delaware.

MASON M. SMITH, D.D., and HIBAM CARLTON, well known ministers of twenty years' standing among the Congregationalists, and James Hough TON, Jr., and FRANK WINSLOW, graduates of yer Seminary, were lately ordained in Emanuel Church, Boston. All the Clergy present on the occasion, with one exception, were convert stance has called out several bitter articles from the Congregationalist zealots,

Presbyterian-W. J. Johnson, lately a Preshyterian Clergyman, has been admitted a candiciety" maido a Church. A Seciety can take a date in Minnesota, and Robert J. Hinshalle, A. man on trial, to see how he likes the rules. But M., a minister of the Old School Presbyterian dedate in Minnesota, and ROBERT J. HINSBALE, A.

minution has been admitted in Wisconsin, and is spending his candidateship at Nashotab.

Romanists-Mr. Thomas Arnoln, a pervert, and a Professor in Dr. Newman's failure, "The Irish University," has renounced Popery and heen

admitted to the Communion of the Church, Mr. W. G. PALGRAYS, slso a pervert, and s member of the Order of Jesuits while a Papist, whose "Travels in Arabia" has been lately pullished, has also renounced Romanism and returned

to the bosom of the Catholic Church. These are the real friends of Christian Unity. They have taken the effective course to bring it

Union with Rome.

The Rev. Dr. Puser has put forth certain terms on which he proposes to bring the Church of England back to the Pope in his pocket.

The terms are so fearfully preposterous, in viof the open, avowed, eight hundred years old principles of the Papacy, that one wonders whether Dr. Pusey is "chaffing" as the English say, or is in his dotage. In effect he says to the infallible Pope: "If you will allow me to explain your infallible dogmas, if you will permit me ny friends to revise and explain and amend the decrees of your General Councils, why it is possible we may admit gow to be infallible!" That is, on condition of being allowed to be Pope him self, Dr. Puser will submit to the Papacy.

Now there is a union possible. Sometime it will come. Our keen cotemporary, the Gospel Messenger, put the matter in a nutsbell the other It cays: "We are ready to unite with all Catholies, in the Church of Rome, to put down

ese are precisely our sentiments. We are ready to go into the closest union with the Catholic element in the various Churches, corrupted

by Popery, to help get Popery cleaned out of and the Catbolic Faith restored. Perhaps that may be only what Dr. Puser means; and if he can once persuade Prus to become a good Catholic, and to set about putting down Romanism, we shall think the Eirenicon has not been written in vain.

How a Presbyterian Minister may Officiate in the Church of England.

Our readers will recollect that, some time since, we mentioned the case of a Mr. BIDWELL a Pres byterian preacher of New York, who was rehave officiated in the Church of En gland, while on a visit to that country.

The report was pretty widely diss was a good deal of jubilation over it as being a strong rebuke to "the exclusive Epis-copal Church" in America. The date Christian nes, which announced its discovery of "the firment" of Apostolic Succession, (and expired with joy on the instant,) took the pains to v apparently to some Presbyterian friend of Mr. Binwell, and printed his assurance that it was "all right." The Boston Congregationalist, the "omnibus paper" mentioned below, went into exstacies, and other sheets of the same stamp were very exulting.

We were convinced from the first that either the story was a hoax, or Mr. BIDWELL had been sailing under false colors. When we were as sured the story was true by the Times, we con cluded, at once, that the explanation was that Mr. B. was passing himself off for a Church Clerevman. We stated that to be the only pos-Clergyman. sible explanation. At once we were assailed, and hy the Congregationalist especially, as heing exdingly wicked and unchristian for our suspi-"A Clergyman of Mr. Bidwell's standing" etc. How dare we suspect such a thing?

Nevertheless, we were right. We take the ac mt below from the Colonial Church Chronicle, published in London, Oxford and Cambridge,

It will be seen that the case is a clear one Mr. Bidwell allowed himself, at least tacitly, to he taken for a Church Clergyman. He imp on the honesty and kindness of the Rev. Mr. Francklin. He is not so ignorant as not to be perfectly aware that he, as a Presbyterian, ot be asked to officiate in an English Church without breach of both Canon and civil law. He told his true character. He introduced himself, as we suspected, as an American Clergyman, and that meant a Church Clergyman. was guilty of known and apparently deliber-

All this is clear from the letter of the Rishon

We only wait to see what honesty or fairness

may remain among those who bave been duped this gentleman's boasting letters,. Will the papers who published the imposture now correct Will the Boston Congregationalist publish the letter of the Bishop of Lincoln? Will it tell the truth about this disgraceful transaction? And we also wait to see whether "the Pres-

hytery," of which the gentleman " has been for one term Moderator," will call him to account for "smart" performance. Has it discipline for

We have seldom heard of a more shameles

The article, which we copy from the Chronfele, needs no further comment. Only, hereafter, the doings of "distinguished Presbyterian Clergymen" in England will be watched with some suspicion. The body to which Mr. B. belongs, for its own sake, has a plain duty in the pre-The effect is none of ours hereafter. We leave it where it belougs. A Presbyterian Clergyman may officiate in the Church of England, is no doubt of that. Mr. BIDWELL has shown how the thing can be done. We trust there are very few of his fellow-ministers who will not think he bas paid a very high price for the privilegal.

CHURCH OF ENGLAND.

The little faction within our communion in America and their numerous sympathizers there America and their numerous sympathiars there used to the occasing of Episcopis and non-Episcopia manufacturing, these the rice occasing of Episcopis and non-Episcopia manufacturing, these properties of the contract of the Episcopia of the Verley, which calmip and uncanswership as forth the extoncised obligations of the clergy in these matters. We are glid to be able to expose a misrepresentation. The follow-ring at from the Now York Gir-Heider Thus:

and to expose a interpresentation. In solutioning is from the New York Christian Times:

"We notified our readers lately of the fact that an American Presbyterian had recently been invited to preach in several pulpits of the English Church. We now give below a letter which makes known some of the particulars connected with these services, and shall wait with no little interest to hear of the effect of all this on the

interest to hear of the effect of all this on the public mind. If our brettern over the water are as especialist on the subject as some on this side of the Allanti, the result may prove interesting, ""SB: —In answer to your inquity concern-ing the American clergyman, a Presbyterian, who had been invited to preach in pulpits of the Church of England, it may be sufficient answer to say, that the minister shields to in the Rev-tor of the Church of England, it may be sufficient answer of New York; and for one term is Moderator, O. B. Bidwell, a member of the third Presbytery of New York, and for one term its Moderator, who went to England last Pebruary, and has been preaching in England most of the time since. ""About the middle of November, some two months since, he went from London about a hundred miles into South Lincolnshire, on Starday, by invitation, to preach in the English church on Sabbath, of which the Rev. Mr. Francklin in the vicera—sensing and Cambridge Indivestity. Mr. Sabata, of which the Rev. Mr. Francklin is the vices—sgrahad of Chambrige University. Mr. Bidwell preached on Smalay zwise for Mr. Vices Francklin, his deturn, on behalf of the Sciety Missionary Society under the patronage of the English Episcopic Charch. Unexpectedly, Mr. Bidwell was not only invited but urged to remain and preach on the following Substat, to the which, with some rehumance, he consented. In the contract of the Commence of th the coarse of the week Mr. Bidwell was invited to preach by three different verse in their several churches, on any Garylands and the several churches, on the several churches, on the several churches, on the several churches, on the several churches, or the several churches of the several churches, or the several church c

the simple facts, if they are of any interest to you.

"'The invitation to preach in an English pul-pit was unexpected to Mr. Bidwell, and a matter pit was unexpected to Mr. Bidwell, and a matter of some surprise, but it was very cordially given and as cordially accepted; and after the lapse of nearly a month, Mr. Bidwell was invited to visit Lincolnshire and preach again, by the vicar, Mr. Francklin, and for him; but could not accept the

Francklin, and for him; but could not accept the invitation. The fact are gravilying and interesting on several accounts," in one several accounts," in quoting the same reports, rejoicingly adds: "We have heard of no injunctors results either to Mr. Bürwil, or the Episcopal brethren, and hope that interested parties this side the water will give the natite due consideration."—On the other hand, the Obicage Northwesters Charrel.

"We should like to know whether this Mr. "We should like to know whether this Mr. Bilwell is not quiebly passing for 'an American chergyman,' i. e, a clergyman of the American Church. Alt present the matter looks rather suspicious. Some time ago a Wesleyan preacher—Williams was the man's ames—was invited to preach by several of our clergy, and actually took clarge of one of our parishes lor some months. We do not know whether he wrote to the Wes-

leyans about the 'liberality' of America leyans about the 'liberality' of American Cauren-mes or not. But such was the fact. The fellow allowed himself to be taken for a Church clergy-man. An American clergyman in England is a Church clergyman, of course. How has Mr. Bidwell introduced himself? That is the ques-

tion."

In nawer to this question, we have received a letter from the Bishop of Lincoln, (whose attention we returned to invite to the matter), which we have permission to quote: "I thank you for being good enough to call my attention to this American report. I find that 8 Rev. Mr. Bidwell, described as an American elegyment, preached at Whaplode on Sunday morning. October 20th, and easi in the evenium for S.P. G. ber 29th, and again in the evening, for S.P.G. he weather being bud and the congregation The weather being that and the congregation small, and the sermon being unusually affective, the vicar requested him to preach again the next Sunday morning for the same Society. This he did, and preached for the same cause at Holbeach did, and preached for the same cause at Holleach in the evening. Mr. Francklin, the Vicar of Whaplode, assures me that he fully believed that Mr. Bidwell was Episcopally ordained in America, and that he did not for a moment entertain doubt that he was an Episcopalian clergymau. doubt that he was an Episcopalian clergyma. The case is therefore the too common one of cu pable neglect of the 50th Canon, but has no bea ing at all on the admission of Presbyterian misters into the pulpits of the Cburch of Englan (Signed)

J. LINGOLN."

NEW BOOKS.

The Church Review for April is one of the cimens of that valuable periodical. Art, I., "Priest, Altar and Sacrifice," is a clear setting forth of the Catholic doctrine on those natters as distinguished from the Romish corruptions and the mere Protestant negations.

Art. II., "Who were the Early Settlers of Ma ryland," is an annihilation, total, of the absurd blunder, which is so common, that that colony was Romish. It was, on the other hand, settled by Churchmen, and owed to them "its freedom of science." The Romanists were never a tithe

Art. III., Is an appreciative and just review of Dr. BEARDSLEY'S most valuable "History of the

Church in Connecticut." Art. IV., "The State of our Rubrics as bearing upon New Developments in Ritualism," suggests what we have advocated in the American CHURCHMAN beretofore, viz: by the establishment by General Convention, of a legal Ritual, defined and limited. Fillibustering ritualism, whether in a "cope" or a frock coat, scarcely suits the tem or genius of the Church. The occupation of the amail popes who take upon themselves to direct the Church, whether by mangling or by genuflecting ber services, may as well be assurauthority, and their auxious souls relieved.

Art. VI., "Schweinets on the Moravian Epis opate." We shall have something about this at at another time, when, also, we shall copy it

Art. VII., "The General Convention of 1865." The "Book Notices," the "Summary of Intelligence," etc., in this number are especially in-Here is collected a mass of information, most curious and suggestive, about the religious movements of the time, which no intelligent Churchman ought to be wit

News.—The Daily Republican, of this city, gravely announces that the AMERICAN CHURCH-MAN is about to be removed to Rockford. The of our business than we do ourselves. We have moved our office to No. 101 Washington street, next door almost to the Republican, where we shall be found ready at all times to give our friends all reasonable information concern ing our move menta.

CALENDAR-May, 1866. REMARKABLE DAYS. Sub Sub Sets. Street, Dearson & Co's Col'm.

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et, Pearson A Co, bug respectfully to noiffy the Ch that they are now recouring to many but their a-Mome, Sired, Pearse & Ch., hig respectingly to now the townsome. Sired, Pearse A Ch., high residence properties to move like the third new soon. The late the necessary time composed by their newton, but late the necessary time composed by their newton, the third necessary time composed by their newton, but their colors, as some adjust deep out the manyolitheir. They are foliases will skeep on hand a most larger entire of the manyolitheir. They are foliases will skeep on hand a most larger entire of the manyolitheir their pearse of the newton of the new to the newton of the newton of the new to the newton of the newton of the new to the newton of the ne

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THE AMERICAN CHURCHMAN.

Miscellancous.

Deal Gently with the Little Ones.

A child when asked why a certain tree grew erooked, replied, "Somebody trod upon it, I suppose, when it was little."

He who checks a child with ter Stops its play and stills its a Not alone commits an error, But a grievous moral wrong.

Give it play, and never fear it, Active life is no defect; Active life is no defect; Never, never, break its spirit; Curb it only to direct.

Would you stop the flowing river, Thinking it would cease to flow Onward must it flow forever; Better teach it where to go.

The See Bisboprick-or, the Apostolic Position of the Apostolic Ministry.

BY REV. W. ADAMS, D.D., OF NASHOTAE,

Published in the Church Review in 1857, Revised and a for THE AMERICAN CHURCHEAN.

Here, then, we see the adaptation to the mis-mionary work of the "See Episcopate," with its peculiar Christian "See Episcopate," with its peculiar Christian unity of action, its peace and lore so naturally ensuing, its piety and zeal so spontaneously flowing forth. This whole power-ful segment, the primitive diocese or Christian cor-poration, is placed in the centre of the circulation ext the point where the indux terminates and the ext the point where the indux terminates and the cut of the control of the control of the circulation. The cover-ture in the manifold areas, and control of the conefflux originates and takes its charactor. Receiving in its unsified arms, and moulding by its far outreaching influences, the influx of the rural population, it then, when years and generations have framed them in life and doctrine, according to the Church's model of "a man in Christ," sends them forth, the Church's unissionaries, over

population, it then, when years and generations to the Church's model of "a sam in Christ," sends them forth, the Church's missionaries, over the whole hand, brown out in the sammed effects of the whole hand, brown out in the sammed effects of the whole hand, brown out in the sammed effects of the church on the Missionaries, over the case of the control of the control of the church of the ch

there is a great deal of truth in the phrase that is unanly employed—"There is money counqui in the Charch for all purposes, if we could only get as it." So there is. And, moreover, there are large hearted men enough to give it also, if we only could give them the guarantees; if we only could get out of the Congregationalist method of raising funds, and get upon the clutter in method raising funds, and get upon the clutter in method with the country of the country of the country of the us, that the first clutter as you have a second to any that the first clutter as you have a second to any that the first clutter as you have a second to the country of the value use. The country of the country of the country of the value was the country of the country of the country of the value was the country of the country of the country of the country of the value was the country of the country of the country of the country of the value was the country of the country us, that the first elements of the doctrine of alma-giving upon Church principles are so neglected and Churchmen so much accustomed to go on ather principles, that the wonder is not that we raise so little, but that we raise so much. Do mon in the church give,

and such falseness of position that everything

goes wrong.

Now let us go hads to a principle sixedy men-tioned in this Article. The Discose is a corpor-tioned in this Article. The Discose is a corpor-called its sest or "lecse," or preclair pine. Name of the property of the property of the first own of the property of the property of fall into their proper places. All present, suppose that knowing this whole matter of a host of the Biddy say disky in order to its efficiency of the Biddy say disky in order to its efficiency to to much to do already, and can do nothing in the premises.

Again, as things are at present, the Preshyter so far as his uwn money matters are concerned, is essentially in the position of a congregationalist clergyman, only he is upon an unlimited contract. clergyman, only he is upon an unlimited contract.

A corporation, whose business is to supply itself with preaching, &c., has a contract with him for that purpose. What has a layman of the church to do for the clearch in this state of affairs, except he be a vestryman? The answer is, Nothing. In other words, by means of our territorial Bish-In other words, by means of our territorial Bissi-opricks, and our congregationalism, we put our devoted laynes, who are business men, in such a position, that while the church has a rast deal of business to do, it is put upon the Presbyters, upon committees, upon one sort of lame imper-fect crutch or another, and but half done.

Sect cratch or another, and but half done. Let your Bindon saume bit place; let the divinely organized corporation be piaced in its nativative of the properties of the properties of the control of the filled projection in which we are. At once the business of the church has the appropriate the men to do it, and it is done. Laymen have rightly and justly a west deal to do in the church with the properties of the control of

activity. he way in which this will be developed, a and the way in which this will be developed, may be indicated by a fact in the Primitive church. In the Anto Nieme church, there a lavays existed is calca catellad Latich, laymen, living in the minist calca catellad Latich, laymen, living in the minist good works, employed in the business of the church, in reference to this very matter of finance, as also in the care of the pear, the Christian clutch, and the control of th or satters, the corresponding work of key-women, the corresponding work of key-women, is so approved that we shall not speake of it, and we conceive that this also, will receive a thereton the complex power from the restoration of the Epis-work of the Complex o

"If any one," says Bingham, "is desirous to ow what part of the church revenues were an know what part of the church revenues were an-ciently most serviceable and beneficial to the church, he may be informed from St. Chrysostom and St. Austin, who gave the greatest common-dations to the offerings and oblations of the peo-ple, and seem to say that the church was never ple, and seem to say that the church was never heter provided than when her minicenance was raised chiefly from them; for them men's zeal prompted them to be very liberal in their daily offerings; but as lands and possessions were set-tled on the church, this zeal sensibly absted, and so the church cause to be worse provided for un-der the notion of growing richer, which is the church church cause to be more provided for un-der the notion of growing richer, which is the church them. When the contemporary of the form of the church of the church of the church of from obligious, when it is given to meaning and own times, "when the modest revenue," artifus, or from oblasions, ween in a great nearest sunk, and the church, with all her lands, ledt in a worse condition than she was before. For now her conditions than she was before. For now her the management of least and founce, and the bases of longing and calling, for fear the orphans and virgins and widows of the church should be considered the conditions of the conditions of the conditions of the church when the condition of the possessions of the church were bosone a little parison, he was attended to the condition of the possessions of the church were bosone a little parison, he was the children of the possession of the contract when the condition of the poople of God, their medges of the care and artwork of floors persisten;" and that he was ready to part with them, provided all the was ready to part with them, provided all the was ready to part with them, provided all the was ready to part with them, provided all the was the provided all the way that the condition of the poople of God, then medge parts are all the falls, which was the provided all the way that the way that the way that the provided all the way that the way that the provided all the way that t

they that served at the Altar, were made partsi-ters of the Altar. But though he made this proposal to the people, they would not sceeptil." Now can such a state of matters again exist? As a people, we have east off one obstacle. The octure his State-free and therefore Properfice. Those two tyramics, wherein hy the difference between primitive times and those succeeding, put the clergy in the false position of business men, and really put the larly newface, as we can the property of the p

* Bürgham's Christian Antiquities, Vol. 11, pp. 18, 80.

see by the words of St. Augustine, as also by the universal temper and tendency of all Romish universal temper and tendency of all Romish Bishops and priests, down to our own days, and here in our own country. We have got rid of that obstacle to the primitive way, the union of Church and State. Our own difficulty now, is the territorial Bishoprick, by which the Bishop is ands

territorial Bishoprick, by which the Bishop is made a functionary, the presbyters and parishioners put in the position of Congregationalist pracches and societies, and the latty given nothing to do. Let us restore the See to its primitive position and at once there is a tendency towards the primitive liberality, and the primitive way of manag-

and at once there is a tendency forwards the prina-tive likensity, and the primitive way of mang-ling. It is a three way in the prinative way of mang-ing the property of the property of the pro-batives shiftler, gent seal, perceived, able entirely to support themselves, who would plaifly give themselves up in the way of the Primitive Part the corporation in its right lecation and an amount of work for the chundre will be done at an amount of work for the chundre will be done at mount of forward for the chundre will be done at mount of forward. There is another primitive unger which tends in the same direction—due amount of forward. There is another primitive unger which tends in the same direction—due with the contraction of the chundre of the con-ceptation of the chundre of the con-ceptation of the chundre of the chundre of the work quested in the nurgies. The review of this of the change we advocate, We shall aliable by this assertion. The idea of Christian society organized by and in supernal and union with the body of Christ, under the pastronel carn of a ministry divincity constituted for any of the chundre of the pastronel carn of a ministry divincity constituted for the instead of the chundre of the chundre of the chundre specific of the chundre of the chundre of the chundre of the forther of the chundre of the By the providence of God the first great chundre of the chundre of the

By the providence of God the first great ele-sacie has been taken away. Church and State have been separated betward we are the "Amer-cation have been the control of the control to the control of the control of the control control of the Church of the Church ion, New York. And the good works of that among others the church of the Edity Common-ion, New York. And the good works of that matural position, and easily, quietly and naturally dedocess thall assume the politics in that in natural position, and easily, quietly and naturally dedocess thall assume the politics in that in reference to make the control of the control that the control of the control of the control that is the control of the church among is to what the church once was, A ay was have all, we are not between the works.

As we have said, we are not heaty; we want nothing now but the change in name of the pres-but Bishappricks into "See Bishapprick," and the recognition of that principle in the nomination of future Sees. What we know of primitive and and the present of growth the church mozenization. quity, of the nature of men, and of the elements of growth the church possesses in this land, as-sures us at once that the restoration of the prim-itive Bishoprick puts us at once upon the road to better things in the matter of finance—of men and money—for the where lies before us. for the missionary work that every-

The "City," as such, is in the centre of mis The "City," as such, is in the center of mis-sionery operation. Takes, for instance, 8t. Louis, Chicago, or Sun Francisco, the sand every obter city, down to the smallest, centiate, gesh an abund-ticy, down to the smallest, centiate, gesh an abund-tic property of the Ministry—young men earn-et, capable, willing if the Church ofly held the right relation to them, only had upon her the gar-ments wherewith she might clothe steroif. We believe in a learned ministry, and none else. And we think that in each such ofly there exist An investigation of the control of t

in every city in the land.

But we must stand on different ground from
that we occupy at present. The "See Bishop-rick" tenda towards this result in time. The
Episcopate so placed was the missionary agency
of the primitive church, and its missionary work on the primitive current, and its missionary work was the thorough, complete, entire conquest of a population into one united christianity. This also is our missionary work, and none less than this the work of the church in these United States. We cease not to be a missionary Church in New York city as in the wilds of Nebraska, in Boston. I ork city us in the winds of Nebrasks, in Dosson as in San Francisco, until each city has its Bish-op, each thousand of its population its church and rector, until, in one word, over the whole land we stand in truth and fact, named so by ourselves

+ Elements of Christian Science, pp. 203-209.

and so acknowledged by all, "The American Catholic Charch" in these United States. And this with no factious or political christianity, or Catholicity, but one real and true, evincing itself to the whole world, as it did before the fatal days Constantine, as One, Holy, Catholic and Ap

Catholicity, but one real had true, avincing lisalf, to the whole words, as it dis before the fail along to the whole words, as it dis before the fail along the control of the control of

We desire them also to take notice of the ground we have taken. We think that the nam ing of Sees after cities is a "root" measure. We do not therefore proclaim it to be a "panacca," "heal-all," au "universal remody." We thin that the change issmall, easily made, unimportar that the change issuall, satily made, unimportant and insignificant to him who spends no thought upon it. But we believe it to be a "not" measure, which takes the Episcopae, as the centre of our growth out of a wrong and lake position, and place is in the position most appropriate for developing and exerting all its powers. We think, therefore, that the davantages, small at first, will grow day after day upon the knowledge, the conviction, the practical experience of the whole grow day after day upon the knowledge, the con-viction, the practical experience of the whole church, until men aball come to weader why it was not always so. We think that our Bishops, our presbyten, our deacons and our layens will find in it increasingly such an occasion and oppor-tunity of outgrowth of all the qualities in them-selves and in one another, which are the true serves and in one another, which are the true marks of the of controlled they will worship for the controlled of the controlled of the controlled But are must not seeing on back into our sub-

sue missare or overlooking it was ever made. But we must not sgain go back into our subject. We know that the experience of our hrethren can bring up many more arguments and many more facts in the same direction. We hope that the experience of the church, the knowledge and onvictions of each clergyman in it, will be con tributed to the examination of the subject, so that with full experience, full knowledge and full per-suasion, the church may amend a mistake seem-

sussion, the church may amend a mistake seem-ingly small, yet really most important and most injurious in its consequences. For ourselves, we have spoken many things boldly—mone, we hope, bitterly. We have stated facts, as fir as we knew them, with ruth, and candor. If we have said anything at which our bratters, "high" or "low," in the church, as-tractions of the control of the church, as-airs to offend. We therefore hope that we stall be locked mon with the same ere of charitr. We he looked upon with the same eve he locked upon with the same eye of charity, the same absence of bitterness and malice with which it is our trust that we are looking upon others. We have been starting a new topic of debate, It may awaken discussion or excite controversy. The abstinence from personalities towards others The abstinence from personaities towards others and from mischievous insinuations of evil motives, which we have endeavored to observe, will, we hope, be observed toward us in return. In this hope, we commit the subject to our readers, bidding them God speed.

. This was to October, 1857.

WORLDLY RICHES .- If from his hare worldly WORLDLY RIGHTS.—If from his bark worldly wealth a man seeketh honor, he is deluded, for he is not thereby truly honorable; be is hut a shin-ing earth-worm, a well-trapped asa, a gaudy statue, a theatrieni grandes; with God wbo judgoth most rightly, he is mean and despicable; na ntelligent person can inwardly respect him.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Take the bint; take it home and work. Whatsoever your hands find to do, do it.

IF WE scrutinize the lives of great men, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimi-date, nor labor weary, nor drudgery disgust them.

Helps for Sunday School Teachers,

LESSONS FOR THE CHRISTIAN TEAR

SUNDAY AFTER ASCENSION DAY

SUNDAY AFTEK ASULENSION DAY.

COLLERY, O Glon, the King of glory, who
hast exaked Thine only Son, Jesus Christ, with
great triumph unto Thy kingdom in heaver; We
beseeh Thee, leave us not confortless; but send
to ut Thine Holy Gheat to confort us, and oxale
us unto the same place whither our Saviour
Christ is gone before; Whe fiveh and reigned
with Thee and the Holy Gheat, one Ged, world without end.

LESSON FOR READING, I St. Peter IV: 7-12 GOLDEN TEXT.—" Have fervent charity among purselves; for charity shall cover the multitude

Lesson on the Gospel, St. John xv: 26 to Verse 4 of Chap. xvi.

26. But when the Comforter is come, whom I we send unto you from the Father, even the Spirit truth, which proceedeth from the Father, He sh testify of Me:

testify of Mer.

27. And ye, also, shall bear witness, because ye have been with me from the beginning.

The property of the property of the following of the f

6. Inc. these things her? I talk you, that when the mean shall enem, you presented that I talk you of 20. Mell and unto you. Which proceeded, 20. Mell and unto you. Which proceeded with the proceeding the proceed

meants on either side, and long ones too—quite too long for these needs. To The Scriptures lead long age to the second of the se opans the ancient Scripture, but He even creates a new Scripture which is the consummation and completion of the Old. While He thus testifies of Christ to the disciples themselves, and then through them to the world, He begomes, at the same time, a Counseller, Helper, Intercessor for

Ye also shall bear witness. The disciples are probably not mentioned here as witnesses separate from and working with the Holy Ghost, are groundy and mentioned here as witcomes are groundy and mentioned here as witcomes and the arms; the Spirit will witcome in and by them, (see St. Luke XXIV; 44.9). But this impression albude rather to 45, 40.9 here this impression albude rather to the iministers and eye witnesses of the word, (take 1: 2), when the single size of the proof of the proof

their visitation. The motto of the carnal man is, Overcome, that you may not saffer; but that of the Christian is directly contrary; Suffer, that you may venceone; be trampled upon, that you may not full; die, that you may five. Be offended. Lest they might stumble or full away from the fulls. This they did at first; for when Jesus yielded to the maringth mob, they when Jesus yielded to the maringth mob, they all forces of that in and fiel. For at that time they were destitute of that inner help and illumination

were destitate of that inner help and illumination of the Holy Glack which leby afterward received. of the Holy Glack which leby afterward received. Order, and the product of things of the Christian of the Christian of the Tailly of man beld fast the profession of their faith, without wavering. We learn from this the frailty of man whiten the haid of Divine graces, as well as the 2. One of the general control of the Christian of Thomas the synapopuse. It was a terrible ingo the dissiplies (who were Ason's) ohe cut of Thom the synapopuse, (see Asto vir. 13, 14; IXI. 23, 24, XXII. 573.) Be desire soon as the control of the Christian of the Christian of Thomas the synapopuse (see Asto vir. 13, 14; IXI. 23.)

to have three sorts of excommunication. 1. The exclusion from the synagogue and temple, so that no Jew would have any communication with them. 2. The additional punishment of the confection of all a man's property; and, 3. The final, total catting off from the commanwealth of Jeruch, by death, or at least by a civil and eccelerational death, which let the man as a athen to the unc renanted mereles of the

neutrino to the uncovenance merces, of the Melacore in Melacore Melacore in Me

Doth God service. More than doing se Dath Gol arrice. More than doing service, the original spreasion amounts very nearly to "offering nearlyce." And so it sume to pass "as it is writer. Goal the great Agentle, we will be supported by the sum of the sum of

Because they have not known the Father.
 Our Saviour shows that the cause of the world's

as defined doly have not classes in a classes and classes and could have a december of the true worship of God and of the plan of reception has essued a great number of erimes december of the country o

NOTES ON THE SERVICES AND THE DAY

The First Morning Lesson prophesies the pour-ing forth of the Spirit upon all flesh, so that "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

The Second Lesson is the prayer of Christ The the Pather, that he would sametify and bless the

diselples.

The First Evening Lesson contains a sharp reproof of Jerusalem for divers sins; an exhortation to wist for the restoration of the kingdom, and an exultant prophesy of the salvation which God was ultimately to work out for His people. The Collect is a prayer for the coming of the Hale Chota. disciples.

Holy Gbost. The Epis watchfuluess Epistle teaches the duties of sohri

The spasse teaches the duties of sources, watchfulues and prayer, together with the practice of charity, ungrudging hospitality, and a ready willingness to minister to the needs of others.

The Gospel is chosen as setting forth the promises of the coming of the Holy Chost, the Comforter for whose descent the Apostles were still turning as a Lauradon.

tarrying at Jerusalem. tarrying at Jerusalem.

It is very evident, therefore, that the services
of the day all relate to the promised coming of
Obrist. This Sunday is, therefore, a preparation
for Whit-Sunday, and the week has, for that reason, been long known as Expectation Week.

son, been long Lucewa as Expectation Week.

Excussin Cut mercations.—Perhaps there are
the different control of the control of the control of which stands God's Home, beautified and admend—when that sarred enclosure in
the control of which stands God's Home, beautified and admend—when that sarred enclosure in
placed there is recently years, are sainable and in
placed there is recently years, are sainable and in
placed taste, the other memoratis, though many
gravelled and weekl.exp, the turf is as the tord of
the Ecctory heavy, from which it is expected by
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the Ecctory heavy, from which it is expected by
the Ecctory through the control of the wells,
are round a child's grave, are taffe of seaw-drops
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and gates are in good order, and entable to their
purposes—that of preserving from injury and desort of algority the centrance to that comments
and gates are in good order, and entable to their
purposes—that of preserving from injury and desort of algority the centrance to that comments
and gates are in good order, and entable to their
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are the control of the control of the control
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and a control of the control of the control
and a control of the contr As one single drop of black ink will tinge and

polinte a vessel of crystal water, so one little not of fauhlesaness may irr-deemably poison a whole lifetime of the purest friendship and couldence.

MAN'S EMOTIONAL NATURE.—But there is MAN'S EMOTIONAL NATURE—But there is something more required in our sermons than mere instruction. Indeed, the very ground on which we have contained for the necessity of showing deference to the reasoning faculty in man, would spip quality to the duty of addressing ourselves to his section! and emotional nature; namely, attitudes and opened on the stationary and attributes and powers of his beauge—in order that he may engage them all on the side of "pure and undefield religion."

undedfor freignor."
We are not to present to the soul whatever is equable of attracting it; and so long as we do nothing but reacon, and explain, and such, we contribute the state of the

Neither if Scripture is to be our model do we

Notite, if Scripture is to be our model, do we seem to have any warrant for this hard, soulies, seem to have any warrant for this hard, soulies, unimpassioned form of address. The hoty pages are full of "bresthing" thoughts and "burning" words. Where find we more of soul-stirring and animated appeal, than in the language of the prophete? or more of stern and earnest enthussam, than in the sermons of the Beptist? or more of gentla, loving tenderness, than in the epistle of St. John? or more of deep welling, uncontrolled. of gentle, loving tenderness, than in the epissis of St. John? or more of deep swelling, uncontrolled smotion than in the discourses of St. Paul? What Sr. John 'I've nutrie of selep-weening interest most even-polarity can compare with the parables? What fetches has ever civalled, in baseling truth-work of the parables? What fetches has ever civalled, in baseling truth-magnitation will be food list swings in the presence of the revealed glories of the Apocaly pac? And when is the april broad in more parables of the first when is the april broad in more parables of the first Oas, of the solemnities of the great day? As-sacely ultimated, a must about be very sure of own powers of discrimination, before he frames any appeal to the paradius or these arrest Uppes, any appeal to the paradius cut these arrest Uppes, any appeal to the paradius cut these arrest Uppes, to. They come to church to be made to feel, but it must be hy means which ere in harmony with the laws of teach, with the modesty of ma-things.

Wester's Pearer Book.—A publisher of a Methodist paper at Charleston, S. C., announces that in May or June he will issue an edition of the Prayer Book, as altered in some particulars by John Weshop for the use of the "Societies," in America, It is to be "combined" with the Ribaid's of the Methodists, as anneaded by the General Conference if they will permit such combination.

nation.

It will not be long before the Methodists will

ave to "combine" with the Church from which went out, or fell out, about a bundred years

Otn age is a public good. Do not feel sad be-cause you are old. Whenever you are walking, no one ever opens a gate for you to pass through, no one ever honors you with any kind of help, without being himself the better for what he without being himself the better for what he does; for a fellow-feeling with the aged ripens

THE SINS of those we love and honor, we must bear of with indignation, fearfully and unwillingly believe, acknowledge with grief and shame, bide with bonest excuses and bury in silence.

THE FIRST of all virtue is innocence; the next modesty. If we banish modesty out of the ord, she carries away with her half the virtue at 10 in it.

WHAT WILL paralyze small minds may incite larger ones, as the breath which extinguishes the candle will kindle and strengthen the flame upon

the heartbstone. No man can avoid his own company, so he bad st make it as good as possible.

LET NO one overload you with favors; you will nd it an insufferable burden.

Inleness is hard work for those who are not sed to it, and dull work for those who are.

Acknowledgments.

Bishop Clarkson acknowledges the following additional arms, in chaif of the object mentioned in the "Press Circular " D. H., St. Louis, §5; Parishbourn of Grace Ch., Kirkword, §15.

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